

The Baptist Record

"THY KINGDOM COME"

VOLUME LXII.
OLD SERIES

Jackson, Miss., January 9, 1941

NEW SERIES
VOLUME XLII. No. 2

Who's Who and What's What

Six were baptized Sunday night by Pastor J. W. Middleton. These had recently been received on profession of faith.

One pastor we have heard of changed the prayer meeting from Wednesday night to Wednesday noon, a la the civic clubs. Any lunch furnished?

Our bookkeeper was out for three weeks from illness before Christmas. Neglecting some things we carried on without extra help. Coming back for a week after the holidays she "went down" again. If something is neglected we ask your patience. We carry on as best we are able.—McCall.

The surrender of the Italian army at Bardia in Libya, North Africa, brings the number of Italian prisoners in British hands in Africa to 80,000 or above. This may not, probably does not, mark the decisive turning point in the war, but it makes the task of the British much less difficult.

The annual revival meeting begins at Clinton Sunday, Dec. 19. Pastor J. W. Middleton will have to his help Dr. M. E. Dodd of Shreveport. More people in Mississippi are interested in the work of this church probably than in any other in the state. Let everybody remember this meeting in daily prayer.

Already it is said that liquor is more prevalent in army camps in this country than in the world war. Surely something will be done by the government to put limitations upon liquor sales. This is a matter that the federal and state governments have taken in their own hands and they are responsible for these conditions. The religious forces which formerly had access to the army camps are now largely excluded.

Shreveport radio station KWKH, 1100 kilocycles, will broadcast Dr. M. E. Dodd's sermon Sunday, Jan. 12 at 1 p. m.; also Dr. Truett's at the same hour Jan. 19; and others Jan. 26-March 30. Each Sunday at 7 p. m. the church services of First Church will be broadcast Jan. 5 to Mar. 30. Each Sunday from 10:50 to 11:30 the Sunday school lesson will be broadcast by L. B. Cobb, associate pastor over KTBS, 1450 kilocycles.

Prof. Chester Swor has undergone an ear operation in the Columbia Presbyterian Medical Center in New York and is recovering satisfactorily. He will rest during the month of January and resume his schedule of meetings in February, beginning in Baltimore. He sends greetings to all Mississippi friends, and is specially grateful for their sustaining prayers, which he feels have been a great factor in the success of the operation, and the minimum of discomfort which he has suffered.

There were thousands, doubtless who listened to the first Southwide Baptist broadcast last Sunday afternoon at 3 p. m. Dr. M. E. Dodd of Shreveport was the speaker and he did not disappoint us. His address will be published and along with that of Dr. Truett will be sent to anyone who listened in and makes request of Baptist Hour, Atlanta, Ga. Dr. Geo. W. Truett will speak next Sunday afternoon at 3 p. m., followed by one other speaker each Sunday afternoon at the same hour. The message is carried by WSLI of Jackson.

FACING THE NEW YEAR

By Dr. Geo. W. Truett

We are to face the unknown New Year, because God lives and loves and reigns. Longfellow thus voices our faith for us:

And in despair I bowed my head;
There is no peace on Earth," I said;
"For hate is strong, and mocks the song
Of peace on earth, good will to men."

Then pealed the bells more loud and deep;
"God is not dead, nor doth He sleep!
The wrong shall fail, the right prevail
With peace on earth, good will to men."

As we face the future, let us be utterly unwilling to insulate ourselves and to ignore the vital problems of our own land and of all other lands. No sections of the world are detached and isolated, but all are inter-dependent and bound together by our mechanized, high-powered, and fast-moving civilization. Let us see faithfully to our standards of character and conduct, realizing that false standards and pagan ideas could be more destructive than would be an armed invasion. The uncompromising attitude of the immortal Washington is to be ours, when right is involved: "Let us raise a standard to which the wise and just may repair; the result is in the hands of God." And the late President Wilson said in his last message to the world: "Our civilization cannot survive materially, unless it be redeemed Spiritually. It can be saved only by being permeated with the Spirit of Christ, and by being made free and happy by the practices which spring out of that Spirit." In our beloved land, where free peoples joyfully live together in mutual cooperation, may there now be a rededication on all fronts, to the nobly historic and righteous landmarks, bequeathed to us by our heroic forbears, and for which they were willing to live and to die. With a great price they obtained the great liberties that now are ours—the liberty of thought and of speech, the liberty of public assembly and of religious worship.

The death knell of these priceless liberties has been sounded over large sections of the earth, by vast and unrelenting totalitarian systems. This standard must be maintained, whatever the cost: "God alone is Lord of the conscience." The early founders and builders believed in God—the God of eternal righteousness and love, and they faithfully proclaimed that obedience to His will should be the supreme law of our lives. In that glorious faith, let us joyfully and courageously face all the issues of today and of the coming tomorrow!

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Faithfully your friend,

George W. Truett.

HOME MISSION BOARD RECEIPTS

	Dec. 1940	Total 1940
Cooperative Program.....	\$17,998.87	\$245,403.26
100,000 Club	3,001.73	46,876.05
Annie Armstrong Offg.....	60.27	157,673.46
Designations	1,660.04	37,806.02
Bottoms Trust		\$533,193.47
Totals	\$22,720.91	\$533,193.47
1939 Totals		\$514,016.80
Increase	(3.9%)	\$ 19,176.67

Rev. James C. Taylor resigns at Escatawpa to accept a call to the churches at Enterprise and Stonewall, a field of great promise. Stonewall is a large cotton mill town of 2000 people, only three miles from Enterprise.

Mention was made of the prayer meeting plan of Calvary Church, Jackson, for Wednesday evening, January 1. There were 24 deacons who met first with Pastor Claud Bowen at the church, and then held prayer meetings in 24 homes. There were present in these meetings 258 people, representing 147 families.

Good services at Southside Church, Jackson, last Sunday; one profession of faith. Pastor Cooper asks that you join them in earnest prayer for the meeting which begins Feb. 2nd. He will have Rev. D. Wade Smith as evangelist and Mr. Robert L. Cooper to lead the singing, for two weeks. Come to worship with them and help.

Rev. Lloyd Corder was recently appointed by the Home Mission Board as City Missionary in Houston, Texas. He will cooperate with the churches in Houston in enlisting volunteer workers for an aggressive missionary program throughout the city. Plans are being considered for similar work in Atlanta, Birmingham and New Orleans. Better include Baltimore.

The Baptist and Reflector carries a clear picture of the Nashville unit of the Baptist Bible Institute Extension Department, including President W. W. Hamilton and Prof. E. O. Sellers. The class is made up of men and women who at present are unable to go to a seminary or training school, but who seek the best possible preparation for Christian work through the extension course directed by Professor Sellers.

In Tennessee the Baptist institutions in the state share in the receipts of the Hundred Thousand Club which in most states is an agency for the payment of the debts on Southwide institutions and boards only. So they have in Tennessee no 5,000 Club or Now Club as we have in Mississippi for paying the debts of state institutions. Recently Tennessee Baptists placed on their state institutions the responsibility for promoting the Hundred Thousand Club, inasmuch as they share in its benefits. These state institutions are Union University in Jackson, Tennessee College in Murfreesboro, Carson and Newman College in Jefferson City, Chilhowie Academy and the Orphanage. These institutions have taken charge of a campaign to get subscriptions to the Hundred Thousand Club.

"I saw and behold a door opened in heaven... And behold, there was a throne set in heaven, and one sitting on the throne." You will find these words in Revelation 4:1-2. What a source of assurance in these words. The door to heaven has been opened. Notice that it is "opened," not simply "open". It had been closed but has been "opened." By Jesus it was said, Thou shalt see heaven "opened", and the angels of God ascending and descending upon the Son of Man. And take along with it the next verse in Revelation, "And behold there was a throne set in heaven, and one sitting upon the throne." A throne stands for-order, government as opposed to confusion and chaos. It is "set," that is it is immovable. It is in heaven. The final decisions and judgements are from heaven and not on earth. Read the second Psalm. And remember there is one sitting on the throne. A personal God, and not merely law.

Sparks and Splinters

In Russia it is said that free public schooling is now limited to the first seven grades of what we call the grammar school.

Trustees of the Baptist Bible Institute meet in New Orleans, February 11-12. Conditions and outlook are better than ever before.

Silby Charles Burnett, Jr. weighs 7 pounds, three ounces, joined the cradle roll in Nashville, December 30. His father is in the Vacation Bible School Department of the Sunday School Board. His mother was Miss Vaught of Utica.

The Sunflower Associational B. T. U. will have its first meeting early in January. It has just been organized but has the possibilities of doing some vital work for the Lord. Plans are being made for study courses in each church with the hope of having a large attendance.

Calvary Church in Jackson, instead of the usual Wednesday evening prayermeeting at the Church house, had a prayermeeting first with the pastor, Dr. Claud Bowen, and all the deacons. Then the deacons, went to various homes of the members where group prayermeetings were held. A new idea and a charge of plan sometimes help mighty.

Deep sympathy is expressed to Mr. and Mrs. G. A. Carothers of Jackson in the serious injury that came to their son, Gilbert who is with the soldier boys in Camp Blanding, Fla. Mrs. Carothers is pastors assistant in First Church, Jackson, the daughter of one of our Mississippi preachers deceased Rev. Mr. Morris, and a granddaughter of Dr. R. C. Bushson of Texas.

The New Hope Baptist Church in Sunflower County is going ahead with plans to raise enough money to get started with its building program. The church does not have any building in which to meet and its organization is less than a year old. However, the people have great faith in God and believe in working.

The First Baptist Church, Meridian, is planning a great congregational dinner at which it expects to have more than 700 of its members present for the meal on Monday night, January 27. At this dinner fellowship is to be promoted, a review of the blessings of God upon the work of the church during 1940 and a perspective of its plans for 1941 will be presented.

The Baptist Churches of Meridian are cooperating in a stewardship revival February 9th to 16th. The services will be held in the First Baptist Church and the preacher will be Dr. Earl V. Pierce, former president of the Northern Baptist Convention. The Meridian brethren are inviting all the Baptists who can to hear Dr. Pierce as often as possible. His morning message from 9:35 to 10:00 o'clock will be broadcast over radio station WCOC. There will be further announcement later.

On Wednesday evening, December 12, the Baptist Woman's Missionary Society of the Sunflower Baptist Church entertained their husbands and members of the Baptist Brotherhood at a delightful banquet. The main speaker, Dr. D. A. McCall, was introduced by Dr. B. H. Higdon. Dr. McCall chose Acts 5:42 as the basis for his discussion as he emphasized the need for worship, service and giving in man's relation to God and his relation to his fellowman. The men expressed their delight and obligation at having this man of God for their speaker.

First Baptist Church, Meridian is looking forward expectantly to the coming on February 1 of Mr. and Mrs. James P. Davies of Minneapolis, Minn. to be associated with the pastor and the church as minister of music and education. Brother Davies has for the past five years been in charge of the music department of the Northwestern Bible Seminary and Training School. He is the son of a Welsh Baptist preacher. Dr. Cox and the First Church, Meridian believe that he will do a great work in Meridian and will prove to be a very valuable addition to our Mississippi Baptist life.

PLEASE HELP US MEET \$3600 SEMI-ANNUAL INTEREST ON TOTAL DEBT OF THE BAPTIST BIBLE INSTITUTE.

SEND GIFT BEFORE JANUARY 31.
Pray Often—Help Quickly—Expect Victory
W. W. HAMILTON, NEW ORLEANS, LA.

First Church, Richmond, Va., has a budget of \$61,560.00 of which half goes to missions.

For many kind remembrances at Christmas time the editor and those connected with him wish to thank friends everywhere.

Dr. O. J. Wade recently succeeded Dr. J. S. Rogers as president of Central College, the Arkansas Baptist school for girls.

Southern Baptists rejoice with their brethren of the Northern Convention that in 1940 mission contributions took an upward turn, the first time in several years.

We made the mistake last week of saying that J. B. Hill had resigned at Ackerman to accept the call to Hollandale. We should have said J. B. Smith. He is already in Hollandale. Regrets for the error.

Hereafter Arkansas Baptists instead of having a Pastors' and Laymen's Conference preceding the annual meeting of the State Convention will have a Brotherhood Conference, that is the Baptist Brotherhood of the state will be responsible for the program. Something to think about.

Northwest Miss. Pastors' Conference meets January 14 at Sardis. Devotional by R. W. Porter; Problem Conferences led by H. J. Rushing; Sermon Outlines led by H. J. Crumby; Preview of Acts by H. L. Martin; Acts Chapter One by F. M. Purser. The program runs from 9:45 a. m. to 3:15 p. m.

First Church, Newton this year adopts the Bible plan of financing the church budget by enrolling its members as tithees. A hundred have already signed up. The budget calls for \$5,000, and they give beside an offering every fifth Sunday to the building fund. The house is to cost \$30,000 of which \$5,000 is already in hand.

Southern Baptist editors have their mid-winter meeting at Hot Springs, Ark., beginning Tuesday evening, Feb. 4 and running till noon Thursday, Feb. 6. The editors are to be guests of the Arkansas Baptist. Beside the usual discussions, there will be opportunity to see something of this world famed health resort, and to visit Ouachita College.

The Belgian Building at the World's Fair in New York, valued at \$700,000 and said to be a beautiful work of art has been offered as a gift to Union University, a Baptist school for Negroes, operated by Northern Baptists. The condition of the gift is that friends of the school pay for the removal of the building to Richmond, Va. This is estimated to cost about \$350,000.

It is said that the scriptures belonging to the British and Foreign Bible Society, which were in their depository in Madrid, Spain, have been confiscated by the Spanish government, and efforts to recover them have been in vain. This is the government to which some people in the State Department in Washington (you can guess who they are) are wishing to lend a large sum of money.

The Queensborough Baptist Church, Shreveport, La., has had her most prosperous year in 1940. During the calendar year there have been 561 additions to the church, of which number 259 were for baptism. The new church home has been completed, which houses a beautiful auditorium with two adult departments, the Cradle Roll and Nursery. The auditorium has 1220 seats. There is also a three story educational building, which takes care of all the other departments. The Sunday school stands second in the state in average attendance and the Training Union ranks first. The church conducts Sunday school at four mission points and plans the establishing of other missions. The church budget has been overpaid for the year by \$2,400.00. Dr. C. W. Culp, will be closing his ninth year as pastor on March 1, 1941.

Pastoral Problems

By Norman W. Cox

"The Best Way To Win A War"

The ministry is no place for a man who can't "take it." Surely there is no calling in which a man receives more of courtesy and consideration, to whom more deference is shown by more people, and whose life has the thrill of appreciation in a richer way. At the same time, if he does his Lord's will, he is going to have much blame, often unfairly, heaped upon him. Unless he learns to take the bumps that come fairly or unfairly with a smile, he is in for a lot of misery and will be yearning for a call to another field much of his time.

The best way for a preacher to thoroughly lick a critic is to let his adversary say and do the meanest things he wants to against him and stay sweet himself and keep on smiling. In nearly every case he can win his battle if he keeps his mouth shut and smiles.

I well remember one of the toughest situations I was ever in. A woman who had a rather vitriolic tongue got mad with me and she really thought she had occasion to be angry. It happened that she did but appearances, you know, are frequently deceptive. She gave me a tonning and a panning to my face and behind my back. I never answered a word, only smiled. It was useless to try to explain. Lots of preachers have sunk their boat by trying to explain even when they had a perfect defense.

One day about eighteen months later, she came to me and said, "I want to apologize, I did you a great wrong. At last I have seen and realized fully that I misunderstood you."

She became one of my best friends.

The wise preacher learns that the only way to win some arguments is to say nothing, keep sweet, and wait.

HISTORICALLY SPEAKING

One of the best ways of enlarging and thus enriching our Mississippi Baptist Historical Collection is for the families of our leading preachers, who die, to send all documents, books, etc., of an historical nature to us for this purpose.

Much valuable data of this kind has come to us in recent months from the private libraries of Rev. R. L. Breland and Dr. W. F. Yarborough. We appreciate the thoughtfulness and personal sacrifice of Mrs. Yarborough and members of brother Breland's family in this matter.

Many of the associational clerks are sending us copies of their minutes for the files. Thanks, and we are anticipating copies from all the rest.

J. L. Boyd, Secretary

Meridian, Miss.

BR

S. S. Secretary E. C. Williams is conducting a Training Course this week at First Church, Canton. The bulletin of this church last week carried the names of twelve young men of the church who have gone to the training camp.

On Dec. 28 at Galloway Memorial Methodist Church in Jackson, Lieutenant William Howard Morris and Miss Sarah Buie of Jackson were united in marriage. The groom is an alumnus of Mississippi College and has for a few years been a successful insurance man in the capital city. His father, both of his grandfathers and his great grandfather were all Baptist preachers. He is a son of Mrs. Florence Bowen Lipsey of Clinton, and is now with the Mississippi soldier boys in the training camp in Florida. The bride is a graduate of Millsaps College, a daughter of Mrs. Webster Millsaps Buie and the late Mr. W. M. Buie. She is one of the most popular of Jackson's younger people. The marriage ceremony was performed by the editor of the Record, assisted by Dr. Sutherland, pastor of Galloway Memorial Church. The young people are now making their home near Camp Blanding in Florida.

Thursday, January 9, 1941

THE BAPTIST RECORD

WHY I AM A BAPTIST

By A. N. Hall, Pastor First Baptist Church
Muskogee, Okla.

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"Being ready to give answer to every man that asketh you a reason concerning the hope that is in you, with meekness and fear." I Peter 3:15. (A.S.V.)

I will endeavor to set before you my reasons for being a Baptist Christian, or, tell you why I am a Baptist.

There are many Christians who are not Baptists. I have appreciation and love for all who trust, love, and serve our Lord. Two men are Americans. One may be a democrat and the other a republican. One may state the reason for his political faith without despising the other or questioning his loyalty to his country. In like manner may one give his reasons for his religious faith.

I have many reasons for being a Baptist, which to me are sufficient and satisfactory. At this time I mention only four.

Historical

The Roman Catholic Church claims that from the days when Jesus Christ lived and died until now, there has been only one church, and that the Roman Catholic. Some Baptists claim that there has been only one church, and that is the Baptist Church. Believing either of these views to be correct, on historical grounds I would be logically forced to be a Roman Catholic or a Baptist. I cannot accept either of these claims. Church history is my authority for saying that the organization now known as the Roman Catholic Church did not exist until the fourth century. There is no such church as "The Baptist Church." There are Baptist churches, and there is the Baptist denomination, but "The Baptist Church" has never existed. The New Testament furnishes abundant testimony to the fact that many churches existed in the days of the apostles. After His ascension into heaven, our Lord gave to His servant, John, seven letters—each addressed to a church. Each one closes with the admonition, "He that hath an ear let him hear what the Spirit saith to the churches." Notice, He did not say, "The Church," or a part of the Church, or a branch of the Church. The Lord recognized each organization of His people as a church. From the day that our Lord left this world until now there have been many churches, each of them complete in itself, independent of, yet related to the other churches.

Baptists are not Protestants. The Protestant denominations came into existence through the protests of those in the Roman Catholic Church who came out and formed other organizations. Baptists did not come out of the Roman Catholic Church (Roman Catholics do not claim they did); therefore they are not Protestants. Where did they originate? Mosheim, the great church historian, although not a Baptist, in writing of the Baptists, said "Their origin is hid in the depths of antiquity." No denomination of churches except Roman Catholic and Baptist, can trace its history back more than four hundred years. Since all other denominations are of comparatively recent origin, and the Roman Catholic Church was not organized until the fourth century, I am, on historical grounds, compelled to be a Baptist.

Governmental

There are three forms of church government: Episcopal, Presbyterian, and Congregational. The Episcopal form is that of Government by Bishops. This is built on the assumption that one man, because of ecclesiastical position, has authority to rule over the church, or churches, of a defined district, and that a council of bishops has authority to make laws for the government of the church, or churches.

The Presbyterian form of government recognizes two classes of elders—preaching elders and ruling elders. The pastor and ruling elders of a congregation constitutes the session of the church. They receive, dismiss, and exclude members. They transact all the business of the church. From the decision of the session there may be appeal to the presbytery, a higher church court. From the decisions of the presbytery there may

be an appeal to the synod, and from the synod to the general assembly.

The Congregational form rests on three principles: First, no preacher, bishop, priest, or pope can make laws for the government of a church, or has the authority to control its affairs. No council, conference, or conventions may interfere with its internal programs or practices. Jesus Christ is the only law giver and authority in a church. Second, the administration of the affairs of a church is, under Christ, in the hands of the members of that church. All may claim equal rights and must accept equal responsibility. "Be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." Third, a church cannot delegate or transfer its powers and prerogatives to any man or any organization of men. There is no higher court to which a church may appeal. There is no super-organization. The apostolic churches were democracies. The members met the members of other churches, conferred with them, and cooperated with them; but one church did not presume to make laws for another church. Because Baptist churches, like New Testament churches, are democratic in government, I am a Baptist.

Ceremonial

There were two ordinances in the apostolic churches which were appointed by our Lord. These were Baptism and the Lord's Supper. Together these symbolize the redeeming work of Jesus Christ. In the Lord's Supper we have broken bread and poured wine, which are to set forth the broken body and poured-out blood of our Lord. In Baptism (a burial in water) we see His burial and resurrection. These ordinances are to be kept in the place and used for the purposes for which they were ordained by our Lord.

According to the New Testament Scriptures, some things are necessary to the right administration of Baptism. There must be a proper subject. Our Lord commissioned His churches to baptize believers, "Go ye therefore, and make disciples of all the nations, baptizing them." Churches have no authority to baptize anyone but a believing disciple. That person must be baptized for the right purpose. That purpose is to set forth burial and resurrection. "Therefore we are buried with Him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." The right act must be performed. Our preference has no place in it. It must be like that to which our Lord submitted when He was baptized, and it must be like that which He had in His mind when He commissioned His churches. The ordinance must be administered by an orderly church. To no one else was it committed, and no one else is authorized to administer it.

According to the teaching of the New Testament, certain things are necessary to the proper administration of the Lord's Supper. It must be set in the right place. In the Old Testament tabernacle the altar of sacrifice, the laver of washing, the table of shewbread, the golden lampstand, the altar of incense, and the ark of the covenant were all given a definite place. Exodus 26:31-35. Neither Moses nor Aaron had authority to change the arrangement. All was fixed by the Word of God. In a New Testament church the order is not left to the preferences or sentiments of men. The place for the Lord's Supper is in a church composed of baptized believers who are in agreement in faith and fellowship. Whatever is a bar to membership in a church, bars one from a place at the Lord's-table. The purpose for which the ordinance was instituted must be preserved. It is not to procure something for oneself, or to show friendship for relatives and friends, but to memorialize the death of our Lord and to anticipate His coming.

As I understand them, Baptists are in perfect accord with this conception of the ordinances, and I am, therefore, on ceremonial ground, compelled to be a Baptist.

Doctrinal

The different denominations of Christians do

not have different Bibles. There is one God-given, Spirit-inspired, authoritative Word of God. The different denominations exist because of the different interpretations of the Bible. Each church stands as an embodiment and expression of an interpretation of one Book.

We rejoice in every agreement we have with Christians who are not Baptists. We differ with them only because, with our interpretation of the Scriptures, we are compelled by conscience to do so. The Scripture that governs us in our relation to other Christians is found in Philippians 3:16: "Nevertheless, whereto we have attained, let us walk by the same rule, let us mind the same thing." We agree when we can, and disagree when we must.

We hold to the principle that the Lord Jesus Christ is the sole and sufficient authority in all matters of faith and practice. He is the only law giver and ruler in His churches. No traditions, however ancient; no teaching, however modern; no preference, by whomsoever held; no power, by whomsoever exercised: can contravene His authoritative teaching. We believe that His will is expressed to us through His written words, preserved for us by His Spirit who now impresses them on the minds and hearts of individuals and churches. We refuse to let any man, or organization of men, come between us and that revelation.

We hold to the principle of individual relation and responsibility to God. With us there are no proxies in religion. Not an angel, nor the Virgin Mary, can take the place or bear the responsibility of the individual. We have no godfathers, godmothers, nor parents who believe or obey for their children. We believe the New Testament teaches that each person is responsible for his own sins, repents for himself, believes for himself, is baptized for himself, does his own work, renders his own account to God, and receives his own reward. Not nations, not churches, but individuals are the units in the family of God.

We believe that the New Testament teaches that salvation is wholly of grace. By grace we mean the undeserved, unmerited, and unearned favor of God. Salvation is not by works of law, not partly by law and partly by grace, not partly by good works and partly by God's mercy. "For by grace have ye been saved through faith: and that not of yourselves, it is the gift of God; not of works, that no man should glory." Ephesians 2:8, 9. "But if it is by grace, it is no more of works: otherwise grace is no more grace," Romans 11:6.

We believe the New Testament teaches the eternal safety of a believer in Jesus. It teaches that God has loved us with an eternal love, that Jesus Christ purchased us with an eternal redemption, that He gives eternal life to all who receive Him, and that He is now preparing an eternal home for those to whom He has given eternal life. Believing this to be the teaching of our Lord and Redeemer, we challenge the world, the flesh and the devil with, "Who shall separate us from the love of Christ?" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38.

If Christians of other denominations claim to believe these doctrines, we rejoice; but we know that some do not. To the authority of Jesus Christ they add ecclesiastical authority. They have legislative bodies who make additional laws for the churches and rule them. They add the works of man to the grace of God to procure salvation. They change the ordinances and their significance. They teach partial and temporary salvation. They have proxies in religion. We do not find these things in the New Testament.

Because Baptist churches can trace their history back to apostolic days and show that such churches have existed since that time; because they administer the ordinances according to the plan and purpose of our Lord; because they hold to the doctrines that were once for all delivered

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EDITORIALS

STEWARDSHIP OR REVOLUTION

It will hardly be questioned that revolutions are in the process of birth today. Whether they will eventually be destructive or constructive it may be at present impossible to say. But they are here now. And the whole world is their area of operation. There have been revolutions before, which affected limited areas, but it is doubtful if ever before there has been a revolution which so affected the whole human race.

Revolutions come as the inevitable result of wrong conditions, which become intolerable and demand to be righted. They are like earthquakes which are an effort of nature to remedy conditions that are unstable and cannot continue. A leaning wall, or a house on a poor foundation is bound to fall sometime, or at least to settle with a severe jolt. Social conditions are thus like physical conditions. If there is a disease virus in the system it will make itself known at sometime in pain and, unless remedied, in death.

Revolutions come because of inequalities and injustices. We may not even be aware of the injustices until the pangs of revolution start. And then we become suddenly and acutely aware of them, whether we are able to correct them immediately or not. Indeed when the revolution starts we are more or less helpless in its grip. Evolution provides for gradual change, growth and improvement, but revolution adopts the method of violence, and involves destruction.

The difference between evolution and revolution may be illustrated by the growth of a church building. If you have a plan which provides for years ahead, in which enlargement is provided for, you may improve your property from decade to decade without loss. But if you build for the present only, when your church has grown and your requirements are more exacting, you will have to tear down what you have already built to provide adequate equipment for the years ahead.

Our social engineers are often short-sighted. They see only the demands of the present, and when changes become necessary they are accomplished at great cost. That is what is happening in the world today.

For example: We have been suffering the birth pangs of a new deal for several years. The new deal reduced to simple terms means the taking away from those who have abundance and giving it to those who have little or nothing. Those who started it don't explain it exactly that way, but that is what it is. They speak of taxes on one hand, and of pensions, jobs, social security, subsidies, etc., on the other. And so it goes on merrily or madly as the case may be. It assumes one form in one country and other form in another. They did it one way in Germany, another in Italy and another in America. And round the world the revolution breaks out. It was freely said in 1933 that President Roosevelt's policy prevented a revolution. What it did rather was to give a somewhat different form or face to the revolution.

What has this to do with Stewardship?

Stewardship is the alternative of revolution by force. Evils are going to be corrected. Judgment may tarry for years, but it is sure to come, must come in a world or a universe where the moral principle is present, and a moral being is ruler. One cannot believe in God without believing that. We cannot believe the Bible and not know that. Accountability to God is of the essence of justice and righteousness. Our accountability to God includes our attitude toward and our treatment of all our fellowmen. "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly before thy God?"

Thou shalt love thy neighbor as thyself is as much a fundamental social law and obligation, as the attraction of gravitation is a physical law. When it is violated the penalty is as sure. Stewardship is the recognition and application of this social law. The right attitude toward others is

the same interest in them as we have in ourselves, to be as much concerned for them as for ourselves. This means to use what we have for the common good.

Now everybody knows we haven't done this. We need to repent and confess our sin. We need to change our ways. And everybody can see that if men who have this world's goods had been using them for the good of others, as trustees and stewards of the grace of God, we would not now be in a world of violent revolution. If we had used what we have for relief of others, for their uplift in morals, in education, in economics, we would not now be taxed twenty-five cents on every dollar; and the end is not yet. The "haves" are not yet through with the "haves."

A man says today, when he has an income of \$100,000, "I had just as well give a good part of it away; if I don't the government will get it in taxes." Socialism in some form is the chastisement of the government on those who did not and will not voluntarily share what they have with the underprivileged. The hope of social orderly development is in stewardship. The hope of continuance of the present social order is in stewardship. If it is ignored, then comes in some form the day of judgment.

—BR—

STOP! LISTEN!

—O—

Many Christians have found it exceedingly helpful to spiritual life early in every morning to turn for a few minutes to "hear what the Lord our God will speak to us." It makes all the day different. If kept up it makes life different. Often we are exhorted in the scriptures to "Wait on the Lord." How quieting and calm are the words of David: "Be still and know that I am God." That is one of a number of passages of scripture which we have wished to hear somebody preach; somebody, of course who knows what he is talking about.

But we do not need to wait to hear somebody preach on every good verse in the Bible. We can take it off just by ourselves and let the Lord speak to us through it. And He will, He does, when we give Him a chance. For this we can thank him and bless His name.

We are always in a hurry! Nowhere so much as in our religious life does the old proverb prove true, that "haste makes waste." "Hurry" rhymes with "flurry." Hustle and bustle are not means of grace. "In quietness and confidence shall be your strength." "Enter into thy closet, and shut the door."

How we need to learn this lesson as we take up the work of the New Year! Don't let the world stampede you. Don't let it have the first word with you or the first place in your time. We recall a sermon heard many years ago, preached by Dr. H. M. Wharton, who had been a pastor in Baltimore and was then an evangelist. We do not remember his text, nor anything else about the sermon except an illustration. (And just parenthetically preachers will do well to know that the thing about their sermon which people will remember longest and to best advantage is the illustration.) The illustration was this: A small boy of some four years had accidentally shut himself up in the bathroom. The door had only one lock and that was a spring lock on the inside. When the child realized what he had done, he began jumping up and down and screaming at the top of his voice. His father came but could not open the door from the outside. It was impossible to help the lad as long as he was frightened and screaming. By persistent effort the father finally got his attention, and told him to stop and listen. When the child was quiet he then told him where to put his finger and how to turn the latch, and the door swung open.

The story carries its lesson without interpretation. "What time I am afraid I will trust in the Lord." "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the help of my countenance and my God."

—BR—

Rev. J. H. Street's address is now Durant, to which pastorate he goes from West Laurel.

A CHURCH CALLED TO REPENT

—O—

It is worth knowing and keeping in mind that every letter which Paul wrote, with exception of the one to Philemon, was addressed to churches and pastors. John's second epistle was probably directed to a church, and his third to a pastor. The book of Revelation was written for and sent to churches. And in the second and third chapters of Revelation John sends a separate letter to each of these seven churches, in care of the pastor.

If the Lord can get the churches to do right, he will not be uneasy about the saving of the lost and the coming of the kingdom of God. Even in the Old Testament, the best prescription for a revival and direction for saving of the land is addressed to the Lord's people. He says, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and forsake their wicked ways, then will I hear from heaven and will forgive their sin and heal their land."

Here's the rub; the churches. It is certainly significant that of the seven churches in the Roman province of Asia to whom the letters in Revelation were addressed, five of them were commanded to repent. These churches were the product of Paul's ministry while at Ephesus. When Paul went away Timothy remained as pastor. Then the apostle John came and lived among them and ministered to them. They certainly had the best of instruction and most competent ministry. And yet—five out of seven of them had so背slidden, or departed from the truth or the practice of righteousness that John had to speak plainly and sharply to them, and call them to repentance.

It is well that we have evangelists who will come among our churches and point out their short-comings. The process of backsliding is often so gradual as to be imperceptible to those who live among them all the time. We overlook the things that come slowly into practice and which seriously cripple the Christian life and work. Thank God for evangelists.

Another reason is that pastors are sometimes cautious even to timidity about dealing plainly with the sins of the people. They had much rather point to their good qualities and commend what can be commended, and overlook the things which need correction. A physician often hesitates to treat a member of his own family who is seriously ill, and will rather call in another doctor. We need a faithful and true witness, one who will not hesitate to call a spade a spade. For there is no hope for most of our churches, or the world around them unless the church itself repents.

There is good reason for calling the church as a church to repent. Of course the repentance of individuals is necessary, and the Bible does not overlook the appeal to the individual in the church. Though these letters were addressed to the churches every one of them closes with an appeal to the separate member: "He that hath an ear, let him hear what the Spirit saith to the churches."

But the church as a body has its responsibility in this matter, and must accept that responsibility. It is a body and is no better off than its individual members. It must interest itself in each member. And if a member is not living right, it must confess the corporate responsibility, confess the presence of sin in the church, and turn to God. Five of these churches, as churches, were commanded to repent. Isaiah not only said, "I am a man of unclean lips," but he also said, "I dwell in the midst of a people of unclean lips."

Don't congratulate yourself that you are not as other men, but accept your responsibility for them. If they are not what they ought to be, it is because you and I have not done what we ought to do. The whole church is called to repent.

—BR—

Eighty-one churches in Alabama adopted the budget plan of putting the paper in the homes of the people in October, November and December, which brings the number of such churches to 400, and still they come. Congratulations.

Thursday, January 9, 1941

THE BAPTIST RECORD

5

Mississippi College has received from the estate of Dr. W. B. May of Port Gibson \$5,000.00 and 465 acres of land. There were other beneficiaries. See Dr. Nelson's letter.

The Home Board appointed five new workers for kindergarten work among Mexicans in Texas, paid for by the Annie Armstrong offering of the W. M. U. Also a worker was provided for the Poles in East St. Louis; and Rev. and Mrs. Pedro Carranza were appointed to work in Deming, N. M.

The address of President Roosevelt to Congress last Monday on "The State of the Nation," seemed to strike a responsive chord in most of those who heard it. It was also broadcast in several different languages throughout the world. Congress immediately set to work to put his recommendations into action, but there will be opposition and probably some delay. However it is likely that most of the President's plans will go into effect.

The Sunday Item-Tribune of New Orleans gives a full page of beautiful and interesting photogravure pictures of the Southern Baptist Hospital in New Orleans, showing something of the building, grounds and inside views. The work of the hospital is well represented. Nothing is too good for an institution like this where the work of healing and mercy goes on. It has a marvelous history. Some how Superintendent L. J. Bristow from the time of the opening has been able to operate without a deficit and meet all bills promptly. Many missionaries, all who come, are here taken care of without charge. The institution has proved to be most popular, and deservedly so, in New Orleans. Southern Baptists may be grateful, and are, for such a missionary agency as this. Here is a word that the Item-Tribune says about the Hospital: "Since its foundation in 1926, on a waste tract of ground, the record of the Baptist Hospital in New Orleans, has been one of unbroken growth. In the year of its foundation, 7561 laboratory reports were made. Double that number was made in one month, this last November, 1940, when 14,089 reports were made in thirty days; and 116,389 reports were made during 1939 . . . Beginning its nurses' school with one small dormitory, the Hospital has since erected an additional educational building, and, more recently, another dormitory. The latest addition to the main hospital structure, completed last October, 1940, added 84 beds to bring the total bed capacity to 364."

Every now and then some unbeliever, in official position in the church or denomination, breaks out in his infidelity. For example Claud A. Douglas writing in the Crozer Quarterly says, "Jesus said much about himself, but revealed little. . . Who knows the truth about His birth, about His miracles, about His own conception of Himself and His mission, about the real Jesus? In the light of modern scholarship can the scientific mind of this day find a Christ who in any vital way can be called the Savior of men?" This magazine represents Crozer Seminary. And if there has ever been any more blatant infidelity we do not know of it. There are false prophets and our churches need to beware of them as Jesus said, for they go about in sheep's clothing, but inwardly are ravening wolves. Anybody knowing of them and not warning against them is partaker of their sins. As to knowing about Jesus, we know about him in the same way that we know about any other character or fact of history, by contemporary documents and evidence. John says, "That which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, we declare unto you." And Peter said, "We did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye witnesses of His majesty." But these modern infidels who go about as "angels of light," 2 Cor. 11:14, would have us believe that these incarnations of unbelief who profess to be religious teachers know more about who Jesus was than the apostles who lived with him daily for three years. Some Baptist institutions need a good house cleaning.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading — give thyself WHOLLY to them, that thy profit may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

McCOMB DORCAS CLASS LEADS WAY

About a year ago letter from Mrs. Charles H. Douglas, publication chairman for the Dorcas class of the First Baptist Church of McComb wrote that she was determined to increase the Baptist Record circulation in her church. And she was as good as her word. Under the leadership of Mrs. Douglas more than 100 subscriptions were sent in.

What Mrs. Douglas did other classes could do. Who will be next?

Pike County now has subscribers listed as follows: BALA CHITTO 25, FERNWOOD 36, Rt. 6, Johnston Station 1, First McComb 103, McComb Central 7, East McComb 1, MAGNOLIA 82, Rt. 4, Magnolia 1, Osyka 1, Rt. 4, Osyka 1, Summit 1, R. F. D. Summit 4, Moak's Creek 1, UNION 10, Friendship 2.

CALVARY GOES FORWARD WITH EF PLAN

During the first six months of 1940 Calvary Baptist Church of Jackson was searching for a successor to the beloved Dr. H. M. King, who had been their pastor for over a quarter of a century. During such time most churches show a loss along all lines. But Calvary went the other way. Deacon Henry Riser gave us the following figures:

Total budget for six months, \$13,329.17

Amount contributed, \$13,511.49

Contributions above budget, \$182.32

Calvary Church has the EVERY FAMILY Plan and is the largest EF church in Mississippi with a total of 675 Baptist Records each week.

No, the Record isn't responsible for the fine financial record, but it helped.

DOUBLE SPRINGS IS PLEASED

A few months ago Double Springs in Webster County adopted the EF Plan. A recent letter from Treasurer Arnold S. Dunn says, "We sure do like the Record." (Others would if they would try it.—A.L.G.)

THIS ALSO APPLIES TO MISSISSIPPI

DID YOU KNOW? Pastor John E. Huss, Horse Cave, Ky., has secured 164 subscriptions to the Western Recorder in the membership of his church. He points out that there are about four times as many Baptist families in the South who own automobiles as there are that have the state denominational paper coming to their homes. Our goal in Oklahoma is the Baptist Messenger in every Baptist home in the state. There are literally dozens of articles in this week's issue which every Baptist in the state ought to read. Are YOU receiving it?—From First Baptist Church Bulletin, Ponca City, Okla.

Let some Mississippi pastors imitate Pastor John E. Huss.

POPLARVILLE PROGRESSES

The Baptist Record
A. L. Goodrich, Cir. Mgr.
Jackson, Miss.

Dear brother Goodrich:

You will find enclosed a revised list of subscriptions for our church.

The work at Poplarville is moving along mighty well and has been for most of the summer. However, for the last several weeks things have been specially good. We are grateful to the Lord and I feel that the Record has a part in it all.

With best wishes for you and the Record and its staff, I am

Fraternally yours,

L. E. Green.

(Most EF churches do likewise. A.L.G.)

SOUTHSIDE MAKES RAPID GROWTH

From its organization we have watched with

delight the amazing growth of Jackson's youngest church, Southside. Recently we asked Pastor Percy Cooper for a few figures. They appear below.

A few months after organization they adopted the EVERY FAMILY Plan. From these figures they seem to have thrived with this popular and prosperous plan. The Record didn't do it, but it helped.

Southside Baptist Church, Jackson, Miss.

About one year and eight months have passed since the work of South Jackson was started. On May 21, 1939, the third Sunday of that month, was the starting day of the regular services of what is now the Southside Baptist Church. The week before the mentioned date the Coopers with the help of Mrs. Sutphen McNeece and Mrs. H. L. Strickland took a religious census inviting the people out for services. The home of Mrs. Mozell Carter was opened for services.

Sunday morning, May 21, 1939, at 9:45 when we arrived at the home of Mrs. Carter's; Miss Almedia and Mrs. Carter had the doors of the home open and everything ready for services. Classes assembled in their rooms of the home with twenty-seven total present for Sunday school. At the close of the Sunday school the Primary class, taught by Mrs. Sutphen McNeece reported 8c offering of which was the beginning of the now Southside Baptist Church.

Report of finance of the church from May 21, 1939 to September 30, 1939:

May \$1.51

June \$4.35

July \$5.72

August \$6.40

September \$18.99

Total \$36.97.

First two months after church was organized on August 7, 1939 was:

August \$5.46

September \$18.99

Total \$24.45

This year the church reported to the association a grand total of all expenditures for all purposes, \$1,619.72.

Last year the church reported 65 members, this year ending Sept. 30, 1940, 204. By baptism 45, by letter 77, by statement 17, total additions for year 139.

Sunday school reported 60 on the roll with an average attendance of 55. This past year the Sunday school reported 141 on roll. The Training Union reported on roll 50 last year, this year ending Sept. 30, 1940, on roll 104.

God has blessed us in many ways, and we are thankful to Him for all of His blessings. Pray with us and for us.

Percy M. Cooper

BR

LUBRICATING THE SPINDLE

Years ago, when we knew the meaning of "footmen and coachmen," a master said to his coachman, "Sam I want my coach well greased." Sam disappeared, and late in the afternoon returned and said, "Boss the coach is ready, greased all over except de little spindles de wheels turn on." Isn't that about the way we have done with our church machinery, lubricated and polished everything except the little spindles on which the wheels turn? Say what you please, but as long as the church is in this world the spindles on which the wheels turn are finances. We have a polished coach with rusty spindles.

God said, "Bring ye all the tithe into the storehouse that there might be meat in mine house." He also said, "Return unto me and I will return unto you." Study the book of Malachi, for they faced the same problem we are facing today. Baptists must lead.

—L. G. Gates

BR

What is the difference between church unions as prescribed for Christian churches by the Japanese government, and that recommended by the Federal Council of Churches and the World Council? It is the difference between swallowing a cocklebur with the stem foremost and swallowing it with the bud end foremost. Take your choice.

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

—

Every Christian Should Know That He May Carry Many Things Into the Next World.

The old saying, "There are no pockets in shrouds," and Paul's statement concerning material things, "For we brought nothing into the world, and it is certain that we can carry nothing out," (I Tim. 6:7), have led multitudes to conclude that when people die and leave this world they leave everything behind; that they can carry nothing into the next world. Such a conclusion naturally leads them to live for this world only. In Luke 12:16-21 the Lord tells of one man who reached this conclusion, and calls him a fool.

Material things are confined to this world. None of them can be carried into the next world. But the highest, best and most valuable things of life are spiritual things, many of which can and should be carried into the spirit world, the next world. Material things are hardly to be compared in value to such things as love, life, faith, hope, influence, ideals. Money is as trash when compared even to a good name.

In I Corinthians 3:12-15 we are told that some Christians will not carry anything into the next world. Their lives may be compared to wood, hay, stubble; useful lives but limited to time. They shall be saved, but will have no treasures in the next world. We are also told that some Christians will carry many things into the next world. Their lives may be compared to gold, silver, precious stones; useful lives and not limited to time. They shall not only be saved, but will have treasures in the next world.

Of the many things Christians may carry into the next world, some must be sent on before they themselves go, some they must carry with them, and others will follow after them.

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also." The number and quality of treasures that may be carried into the next world are unlimited, but all must be sent on before death comes.

Such treasures as life, faith, hope, love, knowledge, and such senses as sight, hearing, feeling, smelling, tasting, and the ability to speak, every Christian will carry with him into the next world. There is no such thing as soul sleep after death.

In Revelation 14:13 the Spirit saith, "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labor, and their works do follow them."

All who are depending upon their good works to give them entrance into the kingdom and presence of the Lord will be disappointed, for their works will not go before them, or with them. Faith in Christ and the new birth alone will give them entrance into the presence of God. Their works will follow after them as evidence of their faithfulness, or unfaithfulness, to God.

Everyone should ask himself this question: What kind of works are going to follow me? If unsaved, your sins will follow you. When you stand before the great white throne, the books will be opened and all your sins will face you, and you shall be rewarded according to the deeds done while in the body. If saved, everything you have done in the name of and for the sake of Christ will be recalled, for all that is done for Christ in this world will abide forever in the world which is to come.

—BR—

At a recent service of the Oral Baptist Church near Hattiesburg, the Lambert children presented to the church a set of lovely silver collection plates in memory of their mother, Mrs. Lizzie Lambert. The plates carried appropriate engravings. The pastor, Rev. G. G. Mooney, presented the gift for the family. A response was given by Attorney Bruce Aultman.

"THE CHRISTIAN'S SHIPS"—Partner-Ship.**RADIO PROGRAM—WCOC—Aug. 22, 1940***J. Leo Boyd*

Good morning, Neighbors and Friends. We trust that every one is ready to set with us on another of the Christian's Ships today—namely, that of Partner-ship. We read from the scriptures: Matt. 11:28-30. Jesus says: "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Lk. 12:16-20:—"And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully, and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do, I will pull down my barns, and build greater; and there shall I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall these things be, which thou hast provided? 1 Cor. 3:9:—"For we are laborous together with God."

Partner-ship is a very important relationship in the Christian's life, for we are told that no man liveth unto himself, and no man dieth unto himself. Consciously or unconsciously, we are all dependent upon others for success in practically every thing we undertake in life. President Abraham Lincoln said:—"All that I am or hope to be, I owe to my angel mother." And it was Dwight L. Moody who said, "All that I have ever accomplished in life, I owe to my mother." And Thomas A. Edison declared:—"My mother was the making of me." These are high tributes to those great and good mothers, and tributes worthily bestowed. Godly mothers, devoted to the god-given task of mothering god-given sons and daughters. And far be it from me, this morning, to take one laurel from the brow of any man's mother. But I am inclined to the opinion that such glowing tributes are, perhaps, extravagantly made, in unguarded moments. For over, and above, and beyond mother or father of brother or sister, or any other human being, "There is a destiny that shapes our ends, rough-hew them as we may." There is a power divine that makes the greatest contribution to our success in life, as Christians, thus expressed in Paul's epistle to the Corinthians, "We are laborers together with God."

One man accosted another as follows:—"Say, friend, with your good luck and my ability, we could succeed. Suppose we form a partner-ship." In such manner and for such purpose many partner-ships are formed in the business world. And truly success in most cases largely depends on one's associates, each partner furnishing some particular thing—either capital, executive ability or wise counsel in the matter of investments etc.

Now, making a success in the Christian life depends primarily on one's associates, also. In other words, on one's partner-ships. Hence, one should choose wisely and deliberately one's companions, especially life companions, such as husband and wife. For in the marital partner-ship the one either makes or breaks the other. Yes, our wives and husbands, mothers and fathers, brothers and sisters; in fact, any other associates with whom we are habitually thrown are our partners, contributing to the success or failure in our Christian lives.

But the greatest of all, and the most dependable partner in one's every day life is the Lord himself. "We are labourers together with God." —That is, co-labourers at the same task, for the same purpose toward the same end. Jesus extends the invitation to every one saying, "Take my yoke upon you and learn of me." What a blessed thing it is, indeed, that the Lord descends to take us into partner-ship with himself; and how readily should we take advantage of the opportunity of forming a partner-ship with One who can will make us to prosper and succeed in the Christian life, including our every day businesses. We should seek his partner-ship,

and recognize his rights in the partner-ship of our lives. Not a silent partner; but the senior partner, having the controlling interest in every Christian's every undertaking.

There are in this partner-ship with the Lord two or three things I want to mention.

I. Special Distinction

His name carries much weight and lends dignity and grace to any of ours. "ME and GOT" was an expression of Kaiser Wilhelm of Germany during the World War I, 1914-1918. By this he claimed to be in league, or partner-ship, with God in his military conquests, and aspiration to dominate the whole earth. Of course, we were convinced then, and have been confirmed in our conviction since, that it was presumptuous to assume such a title for his wicked business of inhuman and barbarous warfare. But there is a special distinction in having God associated with one in any enterprise.

Young lawyers and young doctors seek to effect partner-ships with men of distinction in their chosen fields, partly for the prestige in certain circles. The Lord welcomes each and every child of God to form a partner-ship with him. Suppose a Raphael, or a Michael Angelo should say to a beginner in sculpture; or a Toscanini to the band master of a small-town band:—"Come, work here side by side with me?" Would it not be considered a coveted honor and distinction, one to be appreciated and taken advantage of willingly and readily, and even hastily?

Then, what of God, the greatest and mightiest and most renowned of all beings of the universe inviting you and me to come and work side by side with Him? Do business with him? Form a partner-ship with him, in every vocation, calling, and business enterprise in life? This He does with every child of his, willing to lend dignity, honor and prestige. And whose name would not be made the more illustrious by being associated with that of God in a holy partner-ship?

Another thing, partner-ship with God means.
II. Big Business

It is world-wide in scope. Such business knows no metes or bounds, no territorial or state boundaries, no national or international limitations, and no racial or tribal restrictions. The world is the field, and the whole human race, of every color, and tongue, and condition and earthly habitation comes within the perview of its appeal, that all peoples of the earth of whatever tribe or nationality might be brought under the sway and rule of the Son of God as Lord of lords and King of kings. No other partner-ship is comparable to it, and no other is to be preferred before it.

This partner-ship is big in its investments, also, in which the child of God pools whatever material wealth he has in his possession with those of the Lord God whose resources are limitless and whose possessions are boundless, with values beyond computation.

Our Father is rich in houses and lands, He holdeth the wealth of the world in his hands; Of rubies and diamonds of silver and gold, His coffers are full with riches untold.

The beauty of it, too, is that He seeks to form a partner-ship with each of us, willing to share His much with out littles. In any case, it is a partner-ship in which God is the biggest investor, and He is not willing to be merely a silent partner. And this leads to the third thought in this connection.

III. It Is A Mutual Affair

The Lord desires and deserves to have a voice in the affairs of His people, in the manner of investing and administering the invested capital of the partner-ship in which He and the individual Christian are mutually interested.

(Continued on Page 14)

—BR—

Our Lottie Moon Christmas offering to Foreign Missions has gone beyond the \$700.00 mark. Our watch service was a great victory. We enter the New Year humbly and joyously. "The Lord hath done great things for us whereof we are glad." God is still living and leading.—L. G. Gates, Pastor.

Thursday, January 9, 1941

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4; "Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15; "Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

I

Typical of the greatness that comes with nearness to Christ was the spirit exemplified by members of the Budget Committee in the December Board meeting.

At the start these committee members saw the situation already evident to this office. Requests and needs far exceeded monies at hand.

The Committee voted a slightly larger budget than your Secretary could recommend. As they voted, the Chairman, D. F. M. Purser, said: "Brethren, if we run a deficit in State Missions in the Fall, I expect to say publicly our Secretary is not responsible. The Committee fixed the budget goal."

In order, Brethren and Pastors, P. D. Bragg, E. D. Hurst, C. J. Olander, W. J. Shoemaker, R. K. Corder, and Madison Flowers said, "Add my name."

We do not expect a deficit. That spirit does not generate deficits. We expect to bear our part of the responsibility. However, we are inspired by greatness.

II

In most letters going out from this office we have been enclosing a good tract. What for? Just hoping! Hoping that many will read them and be helped by them. Hoping that many pastors will do what some have done, namely, order quantities for distribution. Hoping they will be read and passed on. Yes, hoping His Word may be helped as His truth is spread.

III

This office services the following causes:

Evangelism
Cooperative Program
Foreign Missions
 100 Thousand Club
Home Missions
 Relief and Annuity
 Seminaries
 Baptist Bible Institute
 Southwestern Seminary
 Southern Seminary
 Training Schools
 Hospitals
 Mississippi Baptist
 Southern Baptist
 Baptist Memorial
Christian Education
 Secretary to Education Commission
 Now Club and Five Thousand Club
 Mississippi College
 Blue Mountain College
 Clarke Memorial College
 Miss. Woman's College

Orphanage
 Ministerial Education
State Missions
 Pastoral Missions and Evangelism
 Church Building Aid
 Indian and Negro Work
 B. S. U. Work
 Sunday School Work
 Training Union Work
 Ministers Retirement
Board Employees' Retirement
 Conferences, Convention and Assemblies
 Woman's Missionary Union
 Baptist Record
 This office renders definite major, or, minor services to these causes. Pray for us and the work!

1552 Mississippi Baptist Churches

The Mississippi Baptist Convention
 The Mississippi Baptist Convention Board

IV

Other Dates:

About 75 men present at annual men's meeting, Newton Baptist Church. Pastor Morris, W. W. James, Dr. Fleming and others talked. Tithing was a major theme. New building in the offing. Fine stew served.

Fine hour with Pastor R. L. Wallace and saints at Raymond. Large group of students present. Rain all day.

Rock Hill in afternoon with Pastor Reese Rogers. Interested congregation. At Salem at night—large rural church—155 at B. T. U. They went to full time, but give 30% right on to all causes in Cooperative Program. They do things—big things.

Treat to be in State Department of Education prayer meeting on Monday morning.

Attend interesting meeting of Hinds-Warren B. T. U. group.

At Waynesboro, heard Dr. R. G. Lee—preached to packed house, packed rooms and filled automobiles — loud speakers everywhere. Brother Green was walking on "air." W. W. Grafton, leading the singing.

Had fine time at Perkinston with Pastor Campbell. Real student group present. Spoke at Bond in afternoon. Mission point.

Lovely affair at Sunflower—W. M. U. and Brotherhood banquet. Rain poured but folks there. No wonder Pastor Hardin was happy.

Joy to be at Hillman meeting.

Brother Moore let me preach at New Augusta to fine group. To Kennedy Chapel in afternoon. Good work done.

Despite hard rain large congregation at Rich-ton. Attractive auditorium. They go to church. Congratulations, Pastor Coulter.

Enjoyable Mississippi College and Hillman College banquet. Fine fellowship.

Good prayer meeting group at Collins. Good to be with Pastor Jones. We went to American Legion Banquet afterwards. Church leaders present. Spoke briefly.

Social Betterment meeting at Jackson. Need regeneration first, enlistment in helpful movements follows:

V

Closing 1940 dates:

Privileged to preach twice at Pickens. House filled. All of us feel a loss in the "homgoing" of Dr. Yarborough.

Interested congregation at Copiah Association. Several fine pastors and other leaders present. Meeting was at Wesson, Dr. Mark Lowry, fine host-pastor.

At night to large congregation at Fernwood. How they sing and listen! Pastor Blackford has started in a good work.

Numbers 6:24-26.

Doxology!

VI

On page 16 you will find contributions of Mississippi Baptists listed as made through this office for the years 1915-1940.

Studying those figures you will observe that when "designations" began to climb, Cooperative Program receipts declined.

Look at the 1920 record when we gave \$699,994.91 for the year. That year February receipts were \$57,102.64 to the Cooperative Program and \$6,220.10 designations. March receipts totalled \$64,751.48 to the Cooperative Program and \$1,310.04 designated. But look at April, 1920, with \$164,757.13 through the Cooperative Program and \$2,663.18 designated. Sounds like a year's receipts rather than one month.

Study receipts for April, 1922, when receipts were \$170,883.41 to causes in the Cooperative Program, and, \$11,646.70 designated.

But turn to receipts for April, 1923, when in one month \$201,184.85 came in through the Cooperative Program, and, \$3,718.47, designated. Total for the month was \$212,653.30.

One day in April during this period the sum of \$65,000 was received. That day the Bookkeeper suffered a "heart attack" or "something." Are you surprised?

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB
 A DEBTLESS DENOMINATION BEFORE 1945

HONESTY * LOYALTY * VICTORY

I

Somewhere along the way we picked up these lines:

"A good thing to remember and a better thing to do,

Is, to work with the construction gang and not with the wrecking crew."

You will find both "crews" adequately presented in the Book of Nehemiah. The Book of Acts has some words about each.

The men who make mighty contribution in Kingdom service are men who "play the game." This does not eliminate constructive criticism.

II

Conducting a quiet but intensive Now Club Campaign the twelve months of the first year of that Club, we can report \$101,186.00 in three year pledges with nearly \$40,000.00 paid in cash on State debts.

This is a good beginning and assures us of the interest of the people and their participation when the matter is properly presented. It further assures, to our mind, the ultimate success of the Now Club.

We realize this will not be, however, unless extra effort is put forth.

We are steadily moving into a great state-wide six months effort to enlist 9,016 people (we have over 1400 of them already) in this Campaign against debt. This will cost extra, but it will help us save \$300,000 in interest alone.

We will stop the Campaign as soon as we reach the goal. If you want to help in this we are looking for just that spirit.

III

No. 802 for \$36, No. 803 for \$36, No. 259 for \$50, No. 327 for \$50, No. 65 for \$250, No. 69 for \$250, each from a member of Jackson First Church, (McLaurin and Hightower, field workers).

No. 923 for \$36, W. M. U. of Poplarville, (Mrs. Lonnie Smith, worker).

No. 312 for \$100, member Galilee Church of Gloster.

BR

WHY I AM A BAPTIST—

(Continued from Page 3)

to the saints, I am compelled to be a Baptist.

I would not, if I could, take from any one the privilege of being what, under God, and for Christ's sake, he believes that he ought to be. I have no desire to compel any one to agree with me. I only claim the privilege of setting forth my reason for being what I am—a Baptist.

—Baptist Messenger.

The Committee on Pastors' Retirement Plan in Mississippi includes C. J. Olander, Chairman; T. W. Talkington; and Charles B. Hamlet. They received a few days ago a letter which is a good model for others. It reads: Dear Brother Olander, Please send by return mail an application blank for entry into the Retirement Plan of the Relief and Annuity Board. I wish to enter, and to pay beginning with July 1, 1940 through 1941. My salary is \$..... Both church and applicant will have money ready for the first year in full. As ever and sincerely, pastor. Now is the time to go in if you haven't already done so.

On page 16 you will observe the "low" year as being 1933 when only \$100,259.46 was received for all causes. The depression was on. Mississippi Baptists were in the "dumps."

But our God lives! His people still love! Last year receipts went up and up in the sharpest advance of the last sixteen years.

Doxology!

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Taylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

January 1st, there were still 250 missionary societies that had not returned the blank containing the names of the new officers for 1941 to whom we should send the new Year Books. A second blank was sent that day. If you will cooperate with us and return this blank immediately, you will have your new Year Books for the Institutes. Thank you.

—o—

The following list of questions are answered in the Year Book along with many others. Study your Year Book, find the answer and you will be better equipped for leadership among your group.

—o—

TEST QUESTIONS on STUDY of YEAR BOOK

- 1—Why is it called a Year Book and how may it be utilized?
- 2—Quote the 1941 watchword and give several missionary ideas as suggested by it.
- 3—What are the Union's chief aims?
- 4—How is the Southern Baptist Convention emphasizing soul winning in 1941?
- 5—In what ways should W.M.U. organizations and members participate in the Baptist Evangelistic Campaign?
- 6—How will personal service be further emphasized?
- 7—How is stewardship to be urged?
- 8—Explain reasons for the Circle Plan.
- 9—Give several reasons why W.M.U. supports the Cooperative Program?
- 10—Why and how may W.M.U. members and organizations promote the effort for "a debtless denomination by 1945"?
- 11—Show how the family altar, the Calendar of Prayer and the seasons of prayer may be powerful spiritual forces.
- 12—Why and how is W.M.U. trying to develop youth through missionary education?
- 13—Name and explain value of Union's magazines.
- 14—How enlist new members?
- 15—Define the terms W.M.S., W.M.U., Full Graded W.M.U., A-1 Full Graded W.M.U.
- 16—Explain importance of society's Executive Committee.
- 17—Tell briefly of Margaret Fund and W.M.U. Training School.
- 18—Discuss the nature and value of materials handled by W.M.U. Literature Dep't.
- 19—Give address of southern Union and name at least three southwide W.M.U. officers; give state W.M.U. address and name at least three state W.M.U. officers.
- 20—Have you read carefully all information in this Year Book?

—o—

The Home Mission preparatory study book for the March Week of Prayer, *The Trail of Seed*, by Una Roberts Lawrence, is now on sale at the Baptist book stores for 25c according to an announcement from the Home Mission Board office.

This new book is a record of ten eventful years of Home Missions, preserved with the author's facile pen.

It is a story of triumph over the darkest days Southern Baptists ever faced, a record of adventurous leadership in the name of the Lord, which everyone will read and re-read with spiritual animation.

A summary of the chapters suggests the great value of this new book by the Home Mission Board's mission study editor.

Chapter One Sowing and Reaping

Out of the Roaring Twenties came the Thuddering Thirties—years that tried men's souls and gave to Southern Baptists new opportunities in

Home Missions. An understanding of economic, social and political conditions of the era, together with an intimacy in Home Mission affairs, provide the author's basis for this appraisal of the period in its spiritual implications.

Chapter Two Soil For The Seed

With the advent of the Thirties came a new type of soil for Home Missions—fallow ground which needed careful cultivation.

Chapter Three Seed For The Soil

To meet the new conditions altered by the exigencies of the day, missionaries scattered the seed—the old Gospel which again demonstrated its power even in the Thundering Thirties.

Chapter Four Sowers of The Word

Adhering strictly to its policy of appointing only missionaries who are called of God, the Home Mission Board in the past decade has sent forth a company of consecrated workers who have left a trail of Gospel seed on every field. With such lives those who support Home Missions may link their own in a sacred partnership for the advancement of the Kingdom.

Chapter Five Unsown Trails

The Thundering Thirties revealed in a new way a South "white unto the harvest." Even yet, at the beginning of a new decade, we face an appalling task of "soul erosion" in the unevangelized masses in southern life.

—o—

Consolacion del Sur, Cuba,
December 11, 1940.

Dear Companions in the Harvest:

It really seems that Christmas is here: Am just in from the Day of Prayer; there was a Christmas tree and when they finished decorating it with missionaries, schools, hospitals, Bibles, automobiles etc. it was as gay as the gayest. And how my people do love to sing the Christmas songs which we have been practicing for a month, hoping to go out caroling several nights during the holidays.

Thursday night we have the women (men too) in their Day of Prayer. The program will be held in six different places—yard, garage, house, church etc., each one a country. The three hour program (not too long for Cubans) will close with a playlet that I have arranged. Each person has an envelope for each country and while there may be only pennies in some of those envelopes, they will be joyfully given.

Our real Christmas celebration will be on the twenty-seventh when the members of our church who live in the country and we here in town will meet on half way ground and have a spend-the-day party. There will be devotionals, songs, games and I hope a good dinner. I want to try having it spread together, am hoping too to furnish the chicken and cake, making it possible for others to take something that will make a complete lunch. But this a dream that only prayer can make a reality. We are working on a very beautiful play for the closing hour in the afternoon. Surely such a day will mean more love and cooperation during the coming year.

1940 is drawing to a close, it has been a year brimful of activities. Outstanding among them was the two weeks V.B.S., our greatest success being the enlistment of new children in all departments of the church; a four day mission school where almost a hundred received credits; a day of study of "Guiding the Little Child in the Sunday School", receiving awards more than twenty; and our special efforts for the future

Sunday school annex, having now almost \$200 laid away.

The quarterly fraternal meeting of the three churches in this district has worked wonders among us. Last month the meeting was here and wanting to vary the program we began with a half hour playlet representing the work of the three churches. We had never had a lovelier decoration: The front of the church was one solid coral vine which looked like it had grown there. That formed three bowers for the girls representing the churches and a window at the center made a beautiful entrance for "The Spirit of the Churches" who gave a charge in poetry.

In this field, the hardest that I have ever had, it has been necessary to build so carefully that we have not had as many baptisms as we would have wanted but several faithful people have added their lives to ours for the on going of the Kingdom. I am ready to start a special class with a group who declare themselves regenerated and are looking forward to baptism. How we do need your prayers that we may be patient and be willing for others who come after to reap the harvest that will surely come from faithful sowing.

The days are often clouded with problems and disappointments make restless nights full of wonderings at times but the rainbow of promise always seems to shine just as one needs it most. One of the causes of the rainbow is the certainty of the prayers of many like you who are constantly carrying us before the Throne of Grace. What would we do without you?

But you will never fail us, many for more than twenty-two years now have been working hand to hand and heart to heart with me, and as the years for service become fewer I feel that each moment must count for our Lord.

I have had wonderful health after my long sickness: That too is a challenge to be careful and yet to greater efforts.

This must be my Christmas message for each card would cost four cents and even though I had the money I would not feel that I could use it that way.

May you find love and prayers and Christmas wishes between every line.

God bless and keep you.

Very sincerely
CHRISTINE GARNETT.

We do not know who chose the subjects for the Baptist Broadcast over WPAO, Chattanooga, but it is the best list of subjects we have seen. For that reason we give it here: The Bible our only rule of faith and practice; the Deity of Christ; Man's Need of a Saviour; God's Gift of a Savior; The New Testament Church; New Testament Baptism; The Lord's Supper; The Place of Baptists in History; The Place of Good Works in Christian Life; The Cooperative Program; The Security of the Believer; The Resurrection of the Body; Heaven and Hell. Every Sunday beginning Dec. 4. 1420 Kics.

Pastor B. B. Hilburn says Pontotoc church has had the best year in the six of his pastorate. The attendance is an inspiration, and new members are constantly coming. Gifts have increased in spite of poor crops. On Sunday before Christmas the Music Club gave a good program in the afternoon, and there was a good crowd at night. The largest offering in six years. On Student night thirty-five young people who were attending college were home. On the first prayer meeting night of the New Year the church presented the pastor and family with a cash contribution which made all hearts glad. The presentation speech was made by Mr. E. W. Inmon. A good start for 1941.

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Executive Secty.

P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All these amounts will cost one cent a word, which must accompany the notice.

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HOSPITAL WORK IN WAR TIME

—o—

"And now, Lord, take note of their threats, and give your slaves the power to utter your message fearlessly, when you stretch out your hand to heal, and signs and wonders are done by the power of your holy servant Jesus." Acts 4:29-30, (Goodspeed).

With the most wonderful year in the history of the Stout Memorial Hospital drawing to a close we thank God, take courage and push forward in confidence based on experimental faith. At this writing (Dec. 1st) we have admitted well over 2800 in-patients and expect to pass the 3000 mark by the end of the year. This crowns seven years of gradual and healthy growth since the all-time low of 1934 with less than 700 in-patients for that year.

The last half of 1940 has been particularly interesting. Normally there is a sharp drop in occupancy but this year it remained consistently over the 150 mark. The demand for private rooms has been so heavy that there has constantly been a waiting list. Many of these enter as ward patients and grab the first room vacancy. With a building designed for 150 patients but with most of the fourth floor unusable because of two bombings; with a staff of 70 without suitable quarters and with from 50 to 100 attendants, there have been about 300 souls in our care every day. Patients have been crowded with 16 to 18 in all 10-bed wards, on verandas and every possible corner.

This situation is far from ideal for caring for the sick. Furthermore it is bad for the staff. But

when the suffering are carried in on boards, old doors and improvised bamboo stretchers it is just impossible to turn them away. I have found mothers weeping at the gate. Asked the trouble they would say, "I have come a long way with my sick baby and they tell me there is no room in the hospital". "NO ROOM AT THE INN", these words have haunted me through the months. My conviction is that Southern Baptists will not tolerate such a situation. So, regardless of the war, I am desperately making plans for more room next year.

We are on the trail of four new doctors. Our staff have been so over-worked that any sort of re-creation has been impossible. Dr. H. H. Chan, our quiet, modest, efficient surgeon has been doing some outstanding work. His fame is spreading rapidly. With several major cases a day he has started operating at 4:30 A.M. to clear the deck for the day's routine duties. The other doctors have been equally busy. We have had as many as 125 special office consultations a day.

Financially the hospital is sound. Aside from new equipment, which is graciously supplied by gifts from the Lottie Moon offering and the Kentucky W. M. U., we have cared for all running expenses and closed the year with a comfortable balance.

This is nothing short of amazing with all expenses—drugs, food and the like—ranging from ten to fifteen times normal. It is increasingly difficult to get drugs and supplies through the blockade but so far we have been able to carry on without any lowering of standards. This is the only hospital in Southwest China that is operating normally.

We joyfully acknowledge the excellent work of our associate Dr. Wm. L. Wallace, now on furlough. In 30 years I have not known a missionary more to my liking. May he speedily return to lighten the burden.

The evangelistic work has taken on new life. Recently we secured another fine preacher. He is so amazed and burdened by the rich harvest and remarkable opportunity that he works day and night. We have had to supply drinking stations for him for, as he said, he talks himself dry but cannot afford to rest.

With several air raid alarms daily our routine has not been interrupted. These alarms ceased in November when the Japanese withdrew from this providence. We confidently look forward to continuing peace in Wuchow and are perfecting plans for immediate expansion. Pray for us.

Robert E. Beddoe, Administrator,
Stout Memorial Hospital

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

REVITALIZING THE COUNTRY CHURCH

J. B. Lawrence, Executive Secretary
Home Mission Board

—o—

For some time the Home Mission Board has felt that something ought to be done to revitalize our country churches. Baptists are a country people. More than 85% of the pastors have come from country churches. Many of our city churches could not have maintained themselves if it had not been for the country Baptists who came to the city and joined the church. In almost any city church if you were to ask the members of the congregation who were born and reared and converted in the country to stand, a large percentage would stand. It is tremendously important to win our cities to Christ; it is no less important to win the country districts to Christ. Baptists cannot afford to lose the country. A mission program should be projected that will revitalize the country churches and reestablish them in the life of the denomination.

The Home Mission Board, feeling that a program of this sort was necessary and desiring to set a pattern for the revitalization of our country churches, has employed Rev. Percy Ray of Myrtle, Miss., for this task. Before employing him we looked into the work that he was doing. We found that he was giving himself to country work and that he had been successful in reviving country churches and in building country church meeting houses. We also found that he had a deep conviction that the country is one of the greatest opportunities for soul-winning, spiritual development and training in Christian service that God offers to his workers today.

In the past eight years Brother Ray has been used of the Lord in a remarkable way in establishing work in destitute places, in reviving broken down and discouraged country churches, and leaving them with good, modern buildings equipped to carry on the Lord's work with all departments of the work well organized.

Brother Ray began his ministry at Hatchell

Church near Hornsby, Tennessee, in 1932. This was a mission point. The Lord blessed his efforts and it was here that he built the first meeting house, costing approximately \$3,000 and dedicated without debt.

At Wallersville, Mississippi, he found an old building ready to fall down and a scattered and discouraged membership. Dr. Gambrell, when he first began preaching, was pastor of this church. Brother Ray conducted a meeting that developed into a great revival, many were saved, the church was revived and a beautiful brick veneer building was erected with ten Sunday school rooms, costing \$3,500, and dedicated without debt.

At Myrtle, Mississippi, Brother Ray found another old building with a scattered membership. Brother Ray built there a brick veneer meeting house costing \$3,500 and dedicated without debt.

In Arkansas, seven miles from Blytheville, Brother Ray found another broken down country church and here he built another meeting house dedicated without debt. At Hurricane, Mississippi, Brother Ray built another meeting house costing \$4,000 and it was dedicated also without debt.

Since beginning his work in 1932, Brother Percy Ray has built seven meeting houses, all of them costing over \$3,000, except three, and all of them dedicated without debt.

The Home Mission Board believes that the key to the revitalization of the country church is evangelism. Our country people believe in the preaching of the Gospel, but they want the Gospel preached. This is what Brother Ray does. He begins work with a revival. He promotes his work with a revival, and in a revival spirit he conducts his work.

Brother Ray has a tent, a lighting system, a loud speaker, and when he enters a community he stretches this tent and begins preaching the Gospel. He is a man of prayer and great faith in God and deep conviction that the Gospel of God faithfully preached will produce results. To give you some idea of his method, let me relate what was given to me by one of his helpers. At

a certain place where it seemed impossible almost to have a revival meeting, Brother Ray organized a prayer band out of the few faithful souls that came to the meeting. This prayer band was so organized that at every hour of the day and night for six days somebody was praying for the meeting. On Sunday the meeting broke loose. The Holy Spirit was present in great power, the tent was packed and for thirty-two hours that meeting went on without cessation. Men got up out of their beds ten miles away at midnight and came to the tent seeking the Lord. It was, indeed, so this helper said, a manifestation of the power of God.

I happened to have the privilege of dedicating the church house at Wallersville. This was where Dr. Gambrell was pastor when a young man. On Saturday night we had a meeting and there came a drunk man to the church with the purpose of killing another man because he thought this man had estranged his wife. He raised a racket out on the yard while the meeting was in progress. Two of the deacons went out and took charge of the man. Just as soon as the service was over, Brother Ray made a beeline for that man, and for two hours he prayed with that man and talked to him. At twelve o'clock that man left the church ground and you could hear him weeping for a hundred yards. Brother Ray brought me back to Myrtle where I was staying and then left immediately to where that man lived, and labored with him until he professed faith in Christ at two o'clock in the morning. The next day that man came and joined the church.

The Home Mission Board, in the employment of Brother Ray, had in mind the setting of a pattern for the revitalization of our country churches. We believe that Percy Ray is setting that pattern. With the same type of men laboring throughout our land in the same sort of way our country churches can be revitalized, meeting houses can be built, Sunday schools, B. T. U.'s and Women's Missionary Societies can be organized, pastors can be located and the Kingdom of God advanced. But it will take faith, prayer, devotion, consecration and a sense of a divine call to a superlatively important task. God has the man for this task. Will they heed the call and make the sacrifice to meet the challenge?

Sunday School Lesson

Prepared by
L. Bracey Campbell

Christ's Value of Personality

Luke 14:1-14.

Introduction. Here we see our Lord again in the home circle where, of all places in the world, religion counts for most. Why are some people less religious in their conduct at home than anywhere else? Why does it appear to be harder to practice religion in the home than elsewhere? or is it? Why does the average man and woman make less use of religion in the home than anywhere else in the world? or is this true?

Quietly and practically, let us teachers try to teach this lesson in which our Lord lays such great stress of the virtues of mercy, unselfishness, humility, and consecrated common sense in dealing with the every-day problems which confront Christians in their ordinary vocations. It is not easy to be courteous, evidently; because there appears to be an almost utter lack of it wherever you turn. I could tell you of being called at almost any hour to homes where a selfish, discourteous, inconsiderate spirit has wrought wreck. Get you into any gathering where people congregate for recreation or barter and note how each one jostles all the others in an effort to get what he wants, regardless of others. I sat on New Year's Day in the Sugar Bowl Stadium to watch the football teams from Boston and Tennessee contend for the mastery in the most splendid game I ever witnessed when, all about and in front of me, there were both men and women who conducted themselves as though they cared not a rap whether anybody else saw anything on the gridiron or not. Did it threaten to rain, they put their umbrellas up and kept them up, cutting off the view of the half-dozen people behind them, and they were persistent and defiant in it, and in other practices quite as selfish and inconsiderate.

L. Our Lord Turns A Dining Room Into A Physician's Clinic. vs. 1-5.

The Situation. v. 1.

The scene is the dining room in the home of a ruler of the Pharisees. How came Jesus there? Of course the owner had invited Him, but I am surprised at it. So bitter had the Pharisees become, that it is a bit remarkable to find anyone of them willing to have Him as a guest. It is altogether probable that there were among them some men who were sincere in their love for Him, having found in Him the answer to the questions that had all their lives perplexed them. It is likely that this ruler was one of them. It is heartening to realize that a careful search will discover sincere friends of the Lord in any community.

The Spies. v. 1. "They were watching Him".

Just about always you find that bunch. They are trying to discredit the work of the Lord. They make

a reason that we who profess to love Him should make His words ring clear in our lives, and His loving work in our lives appear in all its regal worth.

The Purpose v. 1. "To eat bread". See how He dignifies the common events of life. To our Lord there is no time nor event without its significance for good. All places are to Him a temple and all time hours of service, whether of work or rest, refreshment or worship.

The Pharisees were accustomed to serve feasts on the Sabbath Day, but they were always served of foods which had been prepared the day before. Unto this house referred to in our lesson, our Lord came, though He must have known that He would have bitter critics of His words and actions there; so gracious and forgiving and friendly His spirit.

It is hard to love people who dislike you. Can you do it? Did you try? A little while ago I saw a Christian young man's prayer list. At the head of the list was the name of the man who had tried and is trying to destroy that young man's work. "Why do you have that name in that place?" Because I just must love that man in order to obey my Lord."

A Sick Man. v. 2. All swollen with the dropsy, poor chap! Wonder how he got in there. Anyhow, there he was, and I don't know what to say about that unless I say that you can't get into any crowd of people that there won't be somebody there that needs the Lord. Do you want to serve the Lord? Well, there will be somebody in the next group you get into, that will have need of Him. The chap who has need of Jesus is your opportunity to serve Him.

The Lord Asks a Question. v. 3. Is there any day in the calendar upon which it is unlawful to do good? If a deed of mercy needs to be done, shall it not be done at once? If a sick person needs attention, give it in the name of the Lord, and make no delay.

The Answer of the Pharisees. v. 4. "They held their peace". They would not say a word, but their silence was very eloquent. This was not a case where silence gave consent, but where silence very plainly told our Lord that, if he healed this dropsical man, He would be criticized for it.

What did our Lord do in the midst of these circumstances? He just healed that dropsical man. When He is faced with the choice of doing nothing or being criticized, He never hesitates. He goes right along and does good, and lets His critics rage. Not all of us are always that brave and Christly of spirit. Many a Christian has neglected a duty to avoid criticism. But our Lord healed this poor man and sent him rejoicing away.

Jesus' Defense. v. 5. "Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?" "If anything of yours falls into a well, you will get it out on a sabbath day. Well, this man belongs to Me, and I do no more than you would do. He is in distress, and I get him out of it on the sabbath day." Thus the Lord



Four generations of Berrys attended the Blue Mountain College Homecoming recently. Here they are: Front center, "Mother" Berry, first generation; right, her son, M. P. L. Berry, Clinton, second; back row, left, Mrs. Harold Cox, Jackson, his daughter, third; first row, left, Jo Ann Cox, fourth. Back row, right, Miss Clara Etta Berry, daughter of "Mother" Berry.

might have spoken. But there is an interesting word in the verse we have copied. The oldest manuscripts of this passage have, in a number of them instead of the word "an ass", the word "a son". "Which of you shall have a son or an ox?"

"You would lift your own son out of a well on a sabbath day. But you are commanded to love your neighbor as yourself; so you must help your neighbor wherever you would help your own son out of distress."

II Etiquette of The Dinner Table. Vs. 6-14.

Remarks to the guests. vs. 7-11.

Of course what He says here applies not only to the banqueting table but everywhere else as well.

People are apt to seek out the highest places for themselves. This natural tendency runs through all life. Not every brother who chooses a front seat in church does it because he hungers for the place of preminence, but there are those who do choose out the chief seats even at church for that very reason. Go to almost any meeting, and you will find the same thing occurring. Have you ever seen it at a meeting of the State Baptist Convention? at a meeting of the Southern Baptist Convention?

The Lord says, "Be content with the lower place and, if you are worthy of a higher, you will go up there in time, or, if not in time, you will go up there in eternity."

If you puff yourself up, you are likely to get "puffed" down. I have seen young men get to school and push themselves forward right up to the front rank: then I have seen the same ones give way slowly as worthy men passed them, till they wound up at the end of the course a good many ranks from the front. The president of the freshman class

is rarely president of the seniors. That position is usually reserved for some more quiet youngster who comes forward gradually to a place of prominence.

His Remarks to the Host. vs. 12-14.

Make not all your entertainment with the hope in mind, much less the expectation, of being rapid in kind. If you pretend to do something, whether it be to make a feast, for the Lord's sake, be not selfish.

MISSISSIPPI BAPTISTS PLAN GREAT MOVEMENT

The greatest effort ever put forth by Mississippi Baptist Sunday schools will begin with special meetings in every association in the state. These meetings, promoted by the Sunday School Board of the Southern Baptist Convention working with the Sunday School Department of the Mississippi Baptist Convention and the county organizations, will be held the last two weeks of January.

Mr. J. N. Barnette, of Nashville, Tenn., leader of this great promotional plan brings to Mississippi some of the outstanding Sunday school men and women of the South to help Mississippi Baptists in these special meetings.

All Sunday school officers, teachers, pastors, and all Baptist church members are to be participants in this Southwide program.

"IT NEARLY SILENCES COMPETITION"
—Christian Advocate

Tarbells' TEACHERS Guide 1941
"At the head of International Lesson helps by the greatest Sunday school Guide."
—Expositor
LARGEST AND BEST IN THE WORLD
Cloth Postpaid \$2.
F. H. REVELL CO., 158 FIFTH AVE., NEW YORK

Kennington's

"Mississippi's Best Store"
—JACKSON—

Always For

QUALITY
and NEW STYLES

Thursday, January 9, 1941

THE BAPTIST RECORD

11

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

1940

The year 1940 brought to us many blessings in the work, and for all of these we are indeed grateful.

As we make a check of some of the items of work, we find many gains along the way which are always encouraging.

As to 1940 gains over 1939, we find that we had an increase in the number of Standard Sunday schools; an increase in Standard departments (the largest number in our history); the largest number of Standard classes ever; a fine increase in the number of Vacation Bible schools.

In a check by associations, we find that every association except three (Clay, Smith, Tishomingo) reported one or more Vacation schools. This is the best ever. In 1938 there were 25 associations reporting no Vacation school; in 1939 there were 10, and in 1940 only 3.

We also note that 1940 gave us the most associations we have ever had reporting Sunday school training awards. In fact every association in the state except two (Monroe and Tate) reported Sunday school study course awards. The number thus reporting has been growing each year. In 1938 there were 11 not reporting; in 1939 there were 5, and 1940 only 2.

Then also, many new Sunday schools were organized; hundreds of new people enrolled; numerous new classes and departments put in and started on the way toward reaching people for Bible study and evangelism through a great Sunday school program.

For every gain made; for every contribution by any one anywhere, we are most grateful and pray that 1941 may be by far the best year in all our long and honored history of the work.

1941

We now face the new year, and we face it with hope and gladness that we are permitted to see it and that we also enjoy the privilege of having some little part in the great work of our Lord.

For our Sunday school work, the most important promotional work we shall do this year will be the one-day meeting in each association in the state during the last two weeks of January.

The programs are all mailed out to pastors, superintendents, moderators, associational superintendents, and associational workers.

The most important thing for all of us between now and those meetings will be the work of getting the people to attend. We want all Sunday school officers, teachers, and pupils in the young people's and adult classes.

January will not be a busy month for many of our people, therefore they can come. Brother superintendent, plan very definitely for your officers and teachers to attend, and urge them to do so.

REMEMBER, THE MEETINGS WILL BE HELD RAIN OR SHINE!

Capable workers will be on each team. Let us give them their greatest opportunity for service by having the people there that day in each association. The slogan is: "Get The People Out To The Meeting."

May your meeting be to the work in your own association all that it needs to be to make 1941 the greatest Sunday school year ever.

—BR—

LIFE'S PERSPECTIVE

—O—

By C. S. Lumley, Natchez, Miss.

In these troublous times one hears rumbling and exclamations as to the rapid changing conditions of the world. People are bewildered as to what next will happen.

All this calls for sober thinking and patience. It would be amiss for any person to become vexed or agitated because others express fear or doubt as to the final outcome.

In dealing with issues of such a wide scope, however, the most reliable answer can be found in God's word. In this, there is a panacea that is being recognized more each day. It is quite probable that God is working in a mysterious way to bring many who are lost or in darkness to a point where they can see the light.

One outstanding admonition is that voiced by the Psalmist, "Ye That Fear, Trust In The Lord." Ps. 1: 15-11.

And again in Isaiah 41:10, "Fear Not For I Am With Thee; Be Not Dismayed For I Am God."

That a supreme effort is being made by men in an endeavor to reform and re-create the old Roman Empire, there can hardly be doubt. But this is not the first time such effort has been made.

Back in the Fifth Century Charlemagne had carefully laid plans to wreck the ancient dictum, recorded by Daniel, in referring to the beast with feet of iron and clay, in which we read, "They Shall Not Cleave One To Another". Dan. 2:43.

Then there came one Charles V, who had great imaginations, only to fall in ignominious defeat. Next Louis XIV made his try, and weaved a net of despair around those who followed him. Napoleon came along and went further than the others, in-so-far that he set his own kin in places of power, and he himself as Emperor of Rome, only to meet his Waterloo.

Some twenty years ago Kaiser Bill had made strides that many of us today recall, threatened to destroy a Christian world, but he was subdued.

Now in our present day leaders of the totalitarian nations are making the effort once more to build a Roman Empire. They can even boast that ten capitols are under their rule, but the Bible reader and scholar should be able to read again from Daniel where "he will turn back and no one will help him."

Ever since the flood man has tried various and sundry methods by which he could gain such power as to rule the universe, but there has never been recorded a single instance where man has reached a goal, or anything resembling a successful culmination to such efforts.

There is no disputing the fact that man has reached great heights

in his march thru time. But it should be remembered that it is not man himself that has made the accomplishment, but God working thru him. Every instance where God has been left out, or purposely pushed out, the efforts of all men have gone into the scrap heap.

In this connection let's look at the word again; in Romans 13:7 we find; "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

Those who have studied God's word have found in it a rule and guide that has enabled them to banish fear and realize that come what may, a loving saviour has made possible a way of salvation and thrown his loving arms around them in such manner that they can in all truth and sincerity say again with the Psalmist; "Yea though I walk thru the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me." Ps. 23:4.

And as the apostle Paul records in Heb. 13:6. "So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

Therefore, as we approach the birth of a new year, and having seen life's drama undergo various stages of a changing nature, does it not behoove Christian people to put on the whole armour of God and proclaim from the housetops; from mountain and prairie; from the workshop or marketplace in such fashion and with such emphasis the fact that God is still in Heaven; that his word is unimpeachable; and that he so loved the world that he gave his only begotten son, that whosoever believeth in Him shall not perish but have everlasting life?

No, dear soul; God is not asleep. He will take care of His own.

Those who have caused all the misery in the world by war, plunder and murder have their followers and those who believe they are on the right track, but God even laughs at them. To bare record, see what David says in Psalm 37:12, 13. "The wicked plotteth against the just, and gnatheth upon him with his teeth. The Lord shall laugh at him: for he seeth that His day is coming."

And again, in Psalm 2: 2-4. "The kings of the earth set themselves

and the rulers take counsel together, against the Lord, and against His anointed saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the Heavens shall laugh: the Lord shall have them in derision." Again, read Psalm 59: 6-8.

—BR—
"CHRISTMAS STARS"

—O—
A Christmas Message to Evangelist
E. D. Estes.

Onne night, one holy night,
A bright Star

Shed its guiding rays

And angels sang their joyous song,
For Christ, the Savior of the world
Was born in Bethlehem
And men must know.

That night, that wondrous night,
The Wise men saw the guiding Star
And followed till they found the
Christ.

They laid their precious offerings
at His feet
And went away to tell of new-found
joy.

Today and every day,
Not only Wise men, but simple men
Of every clime are seeking Christ.
The only guiding light they have
Is shed by Christian stars,
Who live the Christ.

The guiding rays of service and de-
votion
Shine round the world,
That men may find the Christ they
seek

And bring to Him their gifts of love,
As did the Wise men
In the long ago.

Mr. and Mrs. John Allen Moore,
Belgrade, Yugoslavia.

—BR—
"They say young James was born
with a silver spoon in his mouth."

"Well, he doesn't seem to have
made a stir with it."

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION

for Coughs, Chest Colds, Bronchitis

The Broadman Hymnal SATISFIES ...

THE CONGREGATION

The wagging tongue of a pleased patron is the strongest satisfaction any publisher could desire. From every church, large and small, come the most gratifying reports on their use of, and examination of, *The Broadman Hymnal*. It is to be used at all State Conventions in the Southern Baptist Convention territory this season and at the Baptist Training Union Conference in Memphis, December 31-January 3.

Prices

Prepaid:	Carriage extra:
Cloth, dozen \$8.25	Cloth, hundred \$60.00
Cloth, single copy 0.75	Cloth, dozen 7.75
Bristol, dozen 6.00	Bristol, hundred 40.00
Bristol, single copy 0.55	Bristol, dozen 5.50

"The Broadman Hymnal is everything wanted—old hymns that have refused to die, new ones that will live."—First Baptist Church, Bowling Green, Kentucky.



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500 EAST CAPITOL ST.

JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Our youngest member (though he is growing so fast that he soon won't be our tiniest member) Little Buck Morgan has given us a dollar as a special Christmas offering, and his regular monthly donation of twenty cents besides. Mrs. E. B. Traylor has also made a Christmas offering of fifty cents. Mr. and Mrs. J. J. Lipsey sent a check for ten dollars to be used at the orphanage as a memorial of Mrs. Julia Johnson Lipsey and Mr. C. H. Lipsey has also sent a special offering for the orphanage. None of these had been reported to you before. It is our happy privilege to express to each one of them our real gratitude for these gracious gifts and our deep appreciation of the great assistance which they are lending to our orphanage and our B. B. I. scholarship. To these and to the ones who enclosed offerings in the letters reproduced below, we send a tremendous "thank you."

You will find at the close of our page our financial statement for December, 1940, a condensed statement for the year 1940, and for your comparison, a more condensed one for the year 1939. It is interesting to note how the offerings vary from month to month. It is gratifying to find that the total offerings for 1940 exceeded those of 1939 by \$27.97. Of course, this is not a great amount but it is inspiring to know that we are on the up grade. Another thing about our finances for last year that pleased me was that we had more who contributed than we have had in former years. That means that we are reaching more, that more boys and girls are showing an interest in missionary causes than in years past. Although many of these gifts were necessarily small, they were none-the-less gifts which indicated a desire to share in our missionary work. This to me is encouraging.

I hope that during this year of 1941 that we may reach more boys and girls than we ever have before and that all together it may amount to more. If each one of us will do our best, such a goal ought not to be hard to reach. Let's try!

With love,

Mrs. Frances Steele

—o—

Bible Character Quiz

(Explanation: Read the first clue or sentence and if you can name the character described, your grade is 100. If not, read the second clue; if you can guess the character, your grade is 80. If not, try the third clue. The grade for answering then is 60, and the grade on the fourth 40).

Guess My Name

1. I am a blind beggar who lived near Jericho.
2. When Jesus came by, I began to cry out for Him to have mercy on me.
3. Jesus told me to go my way for my faith had made me whole.
4. I immediately received my sight and followed Jesus.

Guess my name.

(Answer found in Mark 10: 46-53).

—o—

1. I am a king who made a great feast to a thousand of my lords.
2. My father was also a king named Nebuchadnezzar.

3. In the same hour of the feast, I saw a handwriting on the wall.
4. I made Daniel the third ruler in the kingdom because he interpreted the writing on the wall.

Guess my name.

(Answer found in Daniel 5: 1-29).

Starkville, Miss.
December 27, 1940.

Dear Mrs. Steele:

I am sorry that I waited so long to write but I kept putting it off and didn't.

Santa Claus was real good to me. Hope he was to you and all of the orphans. I have just read a real good book that Santa brought me.

Our school dismissed for Xmas the 18th of this month. We will have to go back the 30th. We had a Xmas tree at our school.

I am sending one dime for you to use as you think it would be most needed.

I have been reading the children's circle and enjoy it.

I wish you and the orphans a very Happy New Year.

Lots of love,
Annie Louise Duke.

Annie Louise, you did better than you said, for fifteen cents rolled out of your letter. With your consent, I'll place this on our scholarship funds for Miss Lynn Fleming. Thank you very much.—F. L. S.

Gloster, Mississippi,
December 30, 1940.

Dear Mrs. Steele:

We intended to get this dollar in to the orphanage for their Christ-but as we are late I guess they can use it for New Year or as they like. Please divide between our B. B. I. student and the orphanage.

Wishing you every good thing for the incoming year.

Sincerely,
Mrs. R. R. Tabor,
Teachers and Juniors.

I'm sure this gift will be just as much appreciated now, as it would have been before Christmas. Thank you, Mrs. Tabor, and every junior teacher and pupil for these frequent contributions.—F. L. S.

Magnolia, Miss.,
December 31, 1940.

Dear Mrs. Steele:

I want to join the Children's Circle. I am nine years old. I go to school at Fernwood. I am in the fourth grade at school. My school teacher is Miss Lillie Causey. I go to Sunday School every Sunday that I can. The name of our church is Union Baptist Church. I am in the primary class. My teacher is Mrs. Jenkins. Our pastor is Brother Walker. I like him very much.

Much love,
Janet Lang.

Janet, we are glad to enroll you as a new member of the Children's Circle. We hope you will enjoy being one of us.—F. L. S.

Liberty, Miss.,
January 1, 1941.

Dear Mrs. Steele:

I am a little girl nine years old. I go to Sunday School, Church and G. A. My aunt is my G. A. teacher. Since she has been my teacher I have not missed a meeting. I have a nice school teacher, Miss Elizabeth Hood. I read the Children's page every week. I am sending ten cents for the orphans also.

Your new friend,
Joyce Newman.

Welcome to our new friend from Liberty! We appreciate the gift for the orphanage which you enclose. Thank you.—F. L. S.

Columbia, Miss.,
January 1, 1940.

Dear Mrs. Steele:

We all had a good time Christmas and we hope you did too. We are enclosing one dollar for the orphanage and the B. B. I. girl, fifty cents for each. This is our monthly

contribution to the causes fostered by the Children's Circle.
Yours truly,
James Harris Horton,
Pres. Story Hour Group
Myrna Carmichael,
Vice-President.

Little folk, we are glad to have the opportunity again to tell you thank you for a generous gift. I believe this missionary interest which your leader is encouraging in you will be a blessing to you and to the world.—F. L. S.

—o—

Financial Report for December 1940

Special to Orphanage:

Dorothy Nell and Jess Evans	.10
Fannie Mae Henley	1.00
Lavain and Miles Lott	1.00
Willie Jean Montgomery	.10
Evelyn Nason	.05
Mrs. W. J. Atkinson	5.00
Mary Jo Byrd	.10
Bettie Sue Aultman	.10
Martha Barton	.10
Sunbeams, Springdale Baptist Church	1.00
G. A. Springdale Baptist Church	1.00
R. A. Springdale Baptist Church	1.50
John and Julia Lipsey	10.00
Sunbeams, North Circle, Liberty Church	.10
Story Hour Group, Columbia Baptist Church	.50
Mrs. E. B. Traylor	.25
Intermediate Dept., Waynesboro Baptist Church	.50
Thelma West	1.00
Second and Third Grades, Lone Star School	1.00
Mrs. M. G. Austin	.50
True Blue Girls' Class	.75
Connie Welch	.10
C. H. Lipsey	50.00
F. L. S.	1.00
Total	\$76.75

Special to B. B. I. Scholarship	
Bonnie Mavis Dunn	.05
Inez Pennington	.05
Fannie Mae Henley	1.00
Mrs. J. W. Atkinson	1.00
Emma Jean Byrd	.10
Sunbeams, Springdale Baptist Church	1.00
"A friend"	2.00
Story Hour Group, Columbia Baptist Church	.50
Intermediate Department, Waynesboro Baptist Church	.50
Mary Frances Bird	.10
Mrs. M. G. Austin	.50
Mrs. E. B. Traylor	.25
Edna Mae, Mable E. and Willie Amelia Conner	.50
True Blue Girls' Class	.75
F. L. S.	4.00
Total	\$12.30
Grand Total	\$89.05

Financial Report for Year 1940

Orphanage, B. B. I., Miscellaneous Total:

January	6.10	5.65	11.75
February	8.18	13.12	23.90
March	19.21	8.25	27.46
April	25.70	6.80	33.50
May	40.70	7.20	48.50
June	14.40	5.85	20.25
July	12.60	7.55	20.15

—o—

Financial Record for Year 1939

Contributed to:

August	6.80	4.60	11.40
September	5.75	8.25	14.00
October	6.55	7.45	14.00
November	9.26	5.18	14.44
December	76.75	12.30	90.75

Total \$232.00 92.20 5.90 \$330.10

Financial Record for Year 1939

Contributed to:
Orphanage, \$197.32; B. B. I. Scholarship, \$87.51; Miscellaneous, \$7.30; Total, \$292.13.

BR

Captain: "Why didn't you shave this morning?"

Private: "I thought I did, sir, but there were twelve of us using the same mirror this morning and I must have shaved some other guy."

BR

Country Boy (to City Boy): "What do you know about cows? You don't even know if that's a Jersey cow in the pasture."

City Boy: "I can't see from here, 'cause I can't see the license."

BR

"Lady," said the beggar, "could you gimme a quarter to get where me family is?"

"Certainly, my poor man, here's a quarter. Where is your family?"

"At de movies."

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Boils & Itching

Don't let Boils and Itching keep you in misery. Enjoy the soothing and cooling antiseptic properties of GRAYS OINTMENT. On the market since 1820. Growing more popular every day. 35c at all drug counters.

Pull the Trigger on Lazy Bowels, and Comfort Stomach, too

When constipation brings on acid indigestion, stomach upset, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative-Senna to pull the trigger on those lazy bowels, combined with Syrup Pepsin to save your touchy stomach from further distress. For years, many Doctors have used pepsin compounds as vehicles, or carriers to make other medicines agreeable to your stomach. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative Senna combined with Syrup Pepsin. See how wonderfully the Laxative Senna wakes up lazy nerves and muscles in your intestines to bring welcome relief from constipation. And the good old Syrup Pepsin makes this laxative so comfortable and easy on your stomach. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative Senna at your druggist today. Try one laxative that comforts your stomach, too.

New Club Rates

In addition to our EVERY FAMILY rates of \$1.00 per year or 8 1/3 cents per month.

WE OFFER THE FOLLOWING ATTRACTIVE CLUB RATES

5 subscriptions, new or renewal.....	\$1.35 each
10 subscriptions, new or renewal.....	\$1.25 each

<p

11.40
14.00
14.00
14.44
1.70 90.75
5.90 \$330.10

Year 1939
B. B. I.
Miscellaneous,

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BAPTIST

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Hansboro Observes Watch Night

A most unique service was held at the Hansboro church on the afternoon and evening of December 31. Under the leadership of Brother and Mrs. Flynt, Pastor and wife, the union took advantage of the occasion and planned a study course. They met in the late afternoon and started the study of the book. They brought lunch and so when the time came they had their supper resuming the study of the book that night. The study course ran through the old year and into the new year being concluded at one o'clock, January 1st, 1941. I would think that marks the FIRST study course in Mississippi for 1941. A watch night program that included this study course was an interesting and profitable service. Congratulations, Hansboro.

—

Our Best Record Was 1940

1940 proved to be our best year in Training Union work in many, if not every way. Just a few under 500 unions were organized during

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS
OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

The Southwide Training Union Conference

We had a great meeting in Memphis even though there was a widespread epidemic of flu over the southland. The attendance was large, perhaps not up to expectations, but the main floor of the large auditorium was well filled at each session. The afternoon conferences were well attended and were most interesting—we speak of the ones we attended, and suppose they were representative of the others. The conference for Associational officers on both Wednesday and Thursday afternoon was very helpful. We were happy to report on our tour of associations back in December, and to bring a report that marked progress. (Our attendance in those meetings reached the 4000 mark, and each of the associations was visited by a team.) The high hour of the Memphis Conference was Friday morning when Mr. Bill Marshall, Student Secretary of Texas, and Mr. Charles St. John, Superintendent of the Bowery Mission in New York City spoke. Mr. Marshall reporting on his recent trip to the Orient, and Mr. St. John on the work of the Mission. These two speakers gave us a close up picture of human need both at home and abroad that made us want to give ourselves more earnestly to the work of spreading the gospel of Christ. Limit of space forbids a full report of the conference, may we suggest that you send 50c to Mr. J. E. Lambdin, 161 Eighth Ave. N. Nashville, Tenn. asking him to send you a copy of the printed proceedings of the conference. It will be several months perhaps before these are ready for mailing but to be sure of getting a copy send your request NOW. This will help them to know how many to print.

—

Hansboro Observes Watch Night

In one of the conferences held in Mississippi we were told of a church with 35 members that had an attendance of 36 in Sunday School, 34 in the Training Union with 27 of these keeping up the daily Bible readings and giving to the church. Can you beat that for percentage? After all we think that is as it should be except in this case there was one less in the Training Union than members of the church. Let us hope he was not a resident member. Why should not every member of the church be in training? or should we say "be keeping up his training".

—

Daily Bible Readers Receive Awards

Here are two who have been keeping up their daily Bible readings and who are being sent their awards for so doing—Miss Trixie Johnson, R. 1, Oskyka has completed EIGHT years of daily Bible readings. She received her certificate six years ago then two years later a seal to go on the certificate, two years ago another seal and now the third seal. At the close of two more years we hope to award her the last seal which will give her the certificate with four seals which will represent a ten year record. Certainly God has blessed this faithfulness to His Word. Spiritual growth and strength, and after all

that is among the BEST gifts to covet. We are also happy to report that N. W. Carpenter, Jr., Clinton, Miss. has completed two consecutive years of reading and has been awarded the certificate. We hope we may have the pleasure of sending him the seals for his certificate each additional two years from now on. May the example of these two inspire others to resolve to become a daily Bible reader.

—o—

The records reveal that we had a total attendance of 4,000 in our associational rallies the first week in December. This was 500 above our goal for the 70 associations. More than 500 churches were represented in the meetings, or a third of the churches in the state. We claim that is a good report and rewards the efforts of planning and putting on these meetings. We look forward to these meetings each year for the next four.

REWARD

—o—

A reward is offered to any minister, seminary or college professor, Bible teacher, religious editor, ministerial or other student, layman, woman or youth, or any other person anywhere, who will furnish the Southern Baptist Convention's Committee on The Non-Resident Church Member Problem with the best 1500 to 2000 word essay based on Scriptural, historical, psychological, philosophical and practical information of the origin, present status, and solution of Southern Baptists' Non-Resident Church Member Problem, with major emphasis on the solution. The essay (envelope) must bear a post-mark not later than April 1st, 1941 and must be double-

spaced on one side of 8½ by 11 inch white paper. The Committee will favor the writer of the best essay with \$15.00, the second best \$10.00, and the third \$5.00. Some suggested fields of research are the Bible; the Throne of Grace; the record of this subject in the Southern Baptist Convention Minutes (1938—Page 27, No. 20 and Page 64, No. 48:11; 1939—Page 118, No. 84; and 1940—Page 114, No. 83); The Southern Baptist Program (Nashville, Tenn.) for Nov. 17, 1938; The Southern Baptist Brotherhood Quarterly (Memphis, Tenn.) Oct.-Dec., 1940; The Sunday School Builder, December, 1940; any church anywhere; books on Church History, Church Efficiency, etc.; and the realm of Christian common sense.

Chas. F. Leek, Chairman, SBC Non-Resident, Church Member Problem Committee, Highland Avenue Baptist Church, Montgomery, Alabama.

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JOSEPH DID IT!

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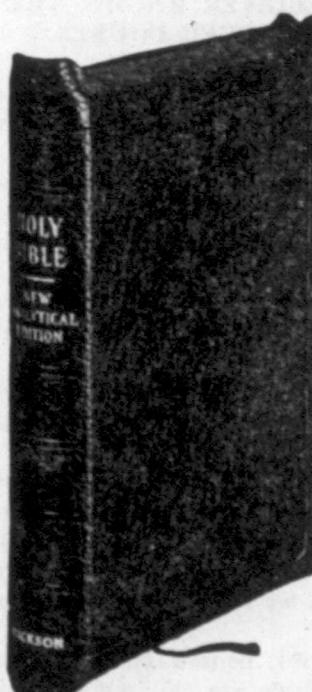
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THE BAPTIST RECORD

JACKSON, MISSISSIPPI

"THE CHRISTIAN'S SHIPS"—

—o—

(Continued from Page 6)

Had it ever occurred to you, beloved, that the Lord is to be consulted, or ought to be, in the matter of investing even the nine tenths of one's income, after the tithe is turned into the His storehouse? In that part, too, He has an interest, as the senior partner—in every Christian's life—in every business, in every calling and in every vocation. Surely, the Lord's ambition is that every Child of God shall make all his investments in channels that might bring the greatest returns. And assuredly, he knows where they might be invested to the greatest advantage to all concerned.

No partner of any ordinary business firm in this world would take matters into his own hand and conduct the business to suit his own self, leaving his partner out of the calculation altogether, without consulting his partner and giving him an opportunity to have a say-so in their mutual affairs. That would be the height of impertinence. Much less would the partner of minor importance in a business firm act that way toward a senior partner, the one having the controlling interest in the partnership.

That is exactly what the Christian does. Beloved, who fails to consult the Lord who owns the controlling interest in the Christian's life and earthly affairs. That is the reason, too, why so many people of God, as well as others, make a ship wreck of their lives, and realize so little in return in their conduct of affairs of their every day lives. If Christians would take the Lord more into their confidence, consult Him oftener, in the conduct of their personal affairs, how much more prosperous they would be, and how much satisfactorily everything would work for their good, and with what more satisfactory results to the Lord as well. We hammer away at our jobs so busily and so lustily that we do not have time to consult the architect who has a plan for our lives, which plan is far better than we can devise for ourselves. Besides, frequent consultations with His and close association with Him in all the ramifications of our complex experiences would take most of the drudgery out of our tasks.

The story is told that on a hot July day a boy was seen hoeing corn in a field. Apparently oblivious to the heat and indifferent to the exactions of his toil, he whistled while he worked. A dust-laden traveler drew up to the fence a called out, "Hello, my lad, I am curious to know how you can hoe corn on a day like this and whistle while you work." "Well, sir", replied the lad, "I don't know unless it is that I feel somehow that I am doing something that even the Almighty couldn't do if I wasn't here to help him."

Conclusion

Friend of the radio audience, have you been trying to get along with your business of life alone? How is it coming? Wouldn't you like to have a partner who could help you to make a go of it? I commend the Lord to you as the best I know. He'll not let you down;

neither will He beat you out of what you put into it. Your life will not be the less happy, nor your business less prosperous for His being in partner-ship with you. Invite Him to come into your life, and He will help you to make a glorious and joyful success of it.

And Christian Friend, are you trying to get along without the Lord in the very center of your life and in the midst of your business? If so, how are you making it? Is the outlook bright, of discouraging? Are you prospering, or are you slipping? Have you invited the Lord into close, active and working partner-ship with you? Of course, if you are out of harmony with Him, failing to be where He wants you to be and doing things that are displeasing to Him, He cannot be of assistance to you. He will not be a party to evil; and if your conduct is such that you cannot conscientiously invite the Lord into partner-ship with you, you might consider the matter of changing your conduct, and seek a closer contact with Him, a more intimate partner-ship with Him.

We might ask ourselves these questions? Am I letting the Lord Jesus down? Am I leaving Him out of my calculations? Have I failed in my part of the partner-ship of living the Christian life, and thus bringing sorrow to His heart?

I am satisfied with Jesus,
He has done so much for me;
He has suffered to redeem me,
He has died to set me free.

Yes, I am satisfied with Jesus;
But the question comes to me
When I think of Calvary;
Is my Master satisfied with me?

When my work on earth is ended,
And I cross the mystic sea;
Oh, that I could hear Him saying,
"I AM SATISFIED WITH
THEE."

—BR—

THE BELIEVER KNOWS, THE UNBELIEVER DOUBTS

—o—

When we believe on the Lord Jesus Christ, we know that we are saved. (Act 16:31).

When we believe on the Lord Jesus Christ we know that we have been redeemed by His blood. (Heb. 9:12).

When we believe on Him, we know that Our sins have been forgiven. (Act 10:4).

When we believe on Him, we know that we are justified. (Acts 13:39).

When we believe on Him, we know that we are already in possession of everlasting life. (Jno. 6:47).

When we believe on Him, we know that we are born again. (Jno. 1:11-13).

When we believe on Him, we know that we are children of God, heirs of God, and joint heirs with Christ. (Rom. 8:17).

When we believe in Christ, we know that we are clothed upon with the imputed righteousness of God. (James 2:23 and Rom. 4:23-25).

When we believe in Him, we know that we have passed from death unto life, and shall not come into condemnation. (Jno. 5:24). When we believe on the Lord Jesus, we know that nothing can separate us from

the Love of God. (Rom. 8:35-39).

When we believe in the Great Shepherd of the sheep, we know that we "shall never perish". (Jno. 10:28).

When we commit the eternal destiny of our soul into His hand, we know that we will never be plucked out. (Jno. 10:28).

When we believe God, we know that our eternal safety does not depend on our holding out, but we are kept by the power of God. (I Peter 1:5).

When we believe on the Son of God, we know that God is just and the justifier of him which believeth in Jesus. (Rom. 3:26).

How do we know these things? We know it because God said it!

We also know it because the Holy Spirit that dwells in us, witnesseth with our spirit that we are the children of God. (Rom. 8:16).

How do we know that we believe in Christ? We know it by experience.

Believing on the Lord Jesus Christ is not just merely believing about Him; it is a definite act of the mind heart and will; it is receiving Him as our own personal saviour. It is an instantaneous act of the mind heart and will. It is done once for all, at one time, and is not a gradual process. It is not believing things and doctrines about the Lord Jesus, but it is receiving Him and trusting Him once for all. (Jno. 1:11-13).

We can not believe in Christ and be saved without knowing it, any more than we can get married without knowing it. When a man marries the woman that he loves and she comes into his life he remembers the event well. So is it with the believer; when he receives the Lord Jesus Christ and He comes into his life it makes an impression which is more vivid than that of marrying a wife.

I would advise any one; if you are not certain whether or not you are saved, to examine your heart; and if you find it occupied with doubts and fears then know that you are lost, for you do not believe God, else you would be sure.

In that case, you should start all over again: just acknowledge that you are lost, and go to the Lord and confess it to Him; and then put your trust in Him, once for all, to save your soul, and He will surely do it. I know it by experience as well as by the word of God. If you say you know you believe in Christ but you are not sure whether you are saved or not; then you make God a liar.

Here is the proof of it: I Jno. 5:10-13: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. "And this is the record, that God hath given to us eternal life, and this life is in His Son. "He that hath the Son hath life; and he that hath not the Son of God hath not life. "These things have I written

AN OPPORTUNITY

—o—

While in a Revival Meeting at Burnside, Kentucky, I had a very pleasant visit with Mrs. H. Boyce Taylor who is making her home there with her daughter. Her husband, the late Dr. Taylor, left several thousand copies of his last two books, "Why Be a Baptist" and "Bible Briefs Against Hurtful Heresies". It would be a great blessing to Mrs. Taylor if the Pastors and the Evangelists and other Christian workers would order these books in large quantities from her. In quantities of fifty and more she is selling them at 10c each. The book "Bible Briefs Against Hurtful Heresies" is absolutely the greatest thing to be put in the hands of people who have been affected by some of the pernicious perversions of the scriptures as propagated by the various religious cults today. "Why be a Baptist" is the very cream of Dr. Taylor's long and rich life of thorough scholarship, packed into one hundred twenty five pages of most constructive presentation of the principles that have distinguished Baptists through the ages.

To help Mrs. Taylor unload these would be a great double service, first, it would be of tremendous value to the Cause of Christ and it would release to her money that she seriously needs.

A. D. Muse, 2160 Nelson Ave., Memphis, Tenn.

—BR—

Nervous passenger: "Don't drive so fast around the corners. It frightens me."

Taxi driver: "Do what I do—shut your eyes when we come to a corner."

—BR—

Another of life's paradoxes is that when a speech is boiled down, it isn't so dry.

—BR—

Mother asked her six-year-old what loving-kindness meant.

"Well," he said, "when I ask you for a piece of bread and butter and you give it to me, that's kindness, but when you put jam on it, that's loving-kindness!"

—BR—

Jim: "My dad must have been into all sorts of mischief when he was a boy."

Sam: "What makes you think so?"

Jim: "He knows exactly what question to ask me when he wants to find out what I've been doing."

unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."

J. E. Heath.

Kidneys Must Clean Out Acids

Excess acids, poisons and wastes in your blood are removed chiefly by your kidneys. Getting up Nights, Burning Passages, Backache, Swollen Ankles, Nervousness, Rheumatic Pains, Dizziness, Circles Under Eyes, and feeling worn out, often are caused by non-organic and non-systemic Kidney and Bladder troubles. Usually in such cases, the very first dose of Cystex goes right to work helping the Kidneys flush out excess acids and wastes. And this cleansing, purifying Kidney action, in just a day or so, may easily make you feel younger, stronger and better than in years. A printed guarantee wrapped around each package of Cystex insures an immediate refund of the full cost unless you are completely satisfied. You have everything to gain and nothing to lose under this positive money back guarantee so get Cystex from your druggist today for only 35c.

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Next time you have neuralgia or headache get quick relief with Capudine. Acts fast because it's liquid. Soothes upset nerves. Used over 40 years. Follow directions on label. 10c, 30c, and 60c bottles.

Liquid CAPUDINE

WISE AND FAR REACHING

—o—

(Editorial in the Baptist Standard)

Meeting at had a very s. H. Boyce her home r. Her hus- or, left sev- his last two "apostle" and Hurtful He- great bless- the Pastors and other order these s from her. and more she each. The inst Hurtful the greatest ands of peo- ted by some sions of the ed by the oday. "Why ry cream of rich life of packed into ve pages of entation of distinguish- ages.

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Nelson Ave.,

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Heath.

1. Southern Baptist churches had a whole year in which to consider the invitation to join the World Council of Churches. They had from the meeting of the Southern Baptist Convention in Oklahoma City in 1939 to the meeting in Baltimore in 1940. A year is undoubtedly enough time for them to decide what they want to do.

2. The committee, appointed a year ahead, sent copies of the constitution of the World Council to all the state Baptist papers weeks ahead of the meeting in Baltimore.

3. The Convention declined the invitation by an overwhelming majority of all ages and from every section of the territory.

Analyzing the constitution we find a number of facts, among them the following.

1. The World Council of Churches is not a provision for the different denominations to have occasional meetings for counsel, but is a close organization set up to do continuous business in its own way.

2. Under its constitution it has "not more than 450 members," meeting in Assembly every five years, and A Central Committee of "not more than 90 members," serving constantly between meetings of the Assembly, which Central Committee meets at least once every year.

3. Of the 450 only 90 can be from the entire "United States and Canada."

4. According to that constitution, Southern Baptists would have not more than eight or nine members in the Assembly and not more than two members of the Central Committee which committee would be the continual executive body. This would be no effective representation at all among those opposed to Baptist doctrines.

5. The Assembly has its authority within itself and not from the churches that join it. Its decisions and actions are final, regardless of what its constituent churches want to believe or do.

6. The decisions and actions of the Central Committee are final under the instructions of the Assembly, regardless of what the churches in any part of the world may believe, do, or wish to have done.

Far more than Christian fraternal sentiment was involved in the action of the Southern Baptist Convention. It faced the outstanding crisis of all Baptist history to date, and decided overwhelmingly not to be submerged into a foreign organization in which it would be continually subject to the authority and dictation of others. It was a wise, epoch marking action, deserving to be set down among the great, heroic and

PREPARED FOR THE STATE CONVENTION

—o—

Nationwide, the disastrous results of repeal are evident. Each year since repeal has shown an increase in drinking, drunkenness, crime, debauchery, and other social problems arising from drink. Billions are being spent annually for drink, drink-induced crime, gambling, and debauchery. The roadhouse, the cheap tourist camp, and the honky-tonk dance hall have become a menace to the morals of the nation. Mr. Stuart Chase is quoted as saying that seven million young men and young women, boys and girls, in America are on their way to becoming drunkards. A most reprehensible act of repealists is the loosing of a flood of liquor upon a generation of inexperienced youth. It is comparable to exposing a generation of young people, not immunized, to smallpox or other dread disease.

Mississippi has resisted successfully every effort to legalize hard liquor, and, therefore, conditions are better within our state than in any state where hard liquor has been given legal sanction and approval. The only test vote on liquor in the 1940 session of the Legislature was on an amendment to a revenue bill to tax liquor without legalizing it. The amendment was offered by Walter Sillers, and it was voted down—81 to 51. Of the 68 Baptists in the House of Representatives, 53 voted dry; 14 voted wet; and one was absent or not voting.

Information from a number of courses indicates that liquor laws, generally, are being better enforced. There are some counties where there is need for improvement in enforcement. Information from the Anti-Saloon League shows that the number of Federal Liquor Stamps (License) sold in the state has been reduced one-third.

A new problem is developing, due to the reestablishment of Camp Shelby. The thousands of soldiers being sent to the camp will create a problem of the first magnitude.

It is significant that Police Court records in Mississippi cities and towns showed a tremendous increase in arrests for drunkenness following legalization of the sale of beer in 1934, and that court records in counties where beer has been voted out show a decrease of as much as 75% in arrests for drunkenness after beer was outlawed. "Not one-tenth of one per cent of the college youth know the taste of beer," said Brewery Industry in 1932 at the end of national prohibition. Today, under repeal, beer constitutes 92% of the whole liquor business, and a recent survey published in Life stated that 62% of the youth between the ages of 16 and 24 were users of liquor in the cities where the survey was made. A number of Mississippi newspapers refuse to take beer advertising, even in counties where beer has not been outlawed. Propaganda to the contrary, beer is an intoxicating alcoholic liquor and must be so regarded.

far-reaching decisions of Baptists in any century, or anywhere in the world.

We recommend:

1. That this Convention by proper resolution commend the 53 Baptist members of the House of Representatives who voted against the Sillers Amendment to tax liquor without legalizing it.

2. That we express commendation of sincere effort where shown by those who have the responsibility and authority to enforce law, and that we pledge full support and cooperation to all who safeguard our well-being by law enforcement.

3. That we commend the Mississippi editors who refuse to advertise beer.

4. That this Convention take such action as may seem most effective in safeguarding the soldier boys located in Camp Shelby.

—BR—

GIVE YE THEM TO EAT

—o—

(Foreign Mission Board)—"Canton is not a very desirable place to live just now," writes missionary-hearted Miss Lydia Greene, but I am finding great joy in being of some service here. I hope that it will be possible for the three of us who are here—Dr. and Mrs. Hayes and myself—to stay on, and try to meet, at least in part, the great need on our compound here. You know, of course, that we are feeding one thousand people daily at the Tung Shan Church. That is, we are giving them one bowl of porridge each morning, which is hardly sufficient to keep them alive, but is the best that we can do. The people come to the church very early in the morning—most of them are there before daylight—and they wait until nine-thirty for the food that we

give them. This interval of waiting gives us a very great opportunity. . . . So many of the children are slowly starving.

"With some special gifts that have come, I am able to supplement their food some by giving them fresh green vegetables. I wish you could see them. They are learning rapidly and I am sure that God will bless the seed that we are trying to sow in their little hearts. I am sure that you will be remembering us as we try to meet, in part, the great opportunity that is ours here in Tung Shan."

—BR—

Clinker: "Did I understand you to say that there is nearly always something broke about your motor car?"

Blinker: "Yes."

Clinker: "What is it, as a rule?"

Blinker: "Me."

—BR—

Seasick Passenger (on friend's yacht): "I say, w-what about going back? After you've seen one wave, you've seen them all."

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JAPAN'S POLICY

—o—

Richmond, Virginia — The Japanese Government seems to have begun to extend its control over Christian work in Korea, according to the January issue of THE COMMISSION, Southern Baptists' foreign mission journal, which reached its subscribers today.

Published in THE COMMISSION are excerpts from a "Renovation Manifesto" issued October 2 by the Chosen Methodist Church, one copy of which was smuggled out of Korea and brought into the United States.

The manifesto condemns democracy, freedom, and Judaism, extols Shrine worship, urges that Christianity be merged with pagan Oriental philosophy and prescribes military training in the theological and other schools.

Observers fear that the totalitarian Japanese Government, having enforced church union in Japan on October 17, effective March 31, 1941, and begun to get Protestantism in Korea under its thumb, will move next to stamp out free Christianity in sections of China it occupies.

The full text of the document follows:

**Chosen Methodist Church
(Kwanri Kyokwai)**
Renovation Manifesto issued Oct. 2,
1940 by Church Commission.

A. Thought Guidance.

1. We shall see that the principle of Chosen's corporate part in the construction of the New East Asia is thoroughly understood.

2. We shall see that it is thoroughly understood that the universalism of Jesus is to find its expression in the principle of the "Eight Pillars One Household."

3. We shall see that it is thoroughly understood that Jesus' teaching of sacrifice is one with the spirit of loyalty to ruler and love of country.

4. We shall prohibit democracy, which is in opposition to the national structure of our Empire.

5. We shall firmly resist individualism, which becomes selfishness.

6. We shall firmly resist the principle of freedom, as it runs into effeminacy and indulgence.

7. We shall root out all evil, lawless communistic thought.

B. Organizational Control.

1. We shall have all foreigners in churches and church organization withdraw from every place of leadership or representation.

2. We shall arrange for the complete financial independence of every organ relating the Church to the evangelistic work both of men and women.

3. We shall dissolve the missionary department of the Joint Central Conference, the organ of Co-operation. (But the Mission's committee of five for conference—with the Bishop as one member—shall be retained).

4. We shall reconstruct the Theological School.

5. We shall unite our Chosen Methodist Church with the Japanese Methodist Church.

6. For the carrying out of the above plans the Bishop shall name the members of an executive committee.

C. Renovation in Education.

1. National Teaching: Through

all our education, primary, middle, higher and theological, we shall inculcate the Japanese spirit.

2. Military Training: (a) We shall inculcate military training in the theological school. (b) In all middle and higher schools we shall place added emphasis on military training.

3. Theological Education: We shall see to it that in our theological education the Gospel (teachings and example of Jesus) shall be separated from the false doctrines traceable to its course of Jewish history and Western culture, and a Japanese gospel clarified on the basis of Oriental sacred writings and philosophy.

D. Social Education.

1. Propagation of the Imperial Way. (a) Encouragement of shrine attendance. (b) Publishing a church paper. (c) Publishing and distributing literature. (d) Lectures. Discussion meetings, Bible classes, special evangelism, individual evangelism.

2. Anti-Communism and National Defense. Activities through the National Christian Council, nation-

al Spiritual Mobilization Organization. By the activities of the patriotic units in the local church through all of the above methods, we shall bring all our members to a full sense of their duties as subjects of the Empire.

E. Aid in Military Affairs:

1. We shall see that large numbers of our members volunteer for military service.

2. We shall bring our members to a full understanding of their duties in relation to conscription.

3. Through our membership we shall vigorously control all espionage information.

—BR—

MADISON CO. B. T. U.

—o—

The regular quarterly meeting of the Madison Association Baptist Training Union will be held at the First Baptist Church, Canton, on Sunday afternoon, January 12, at two o'clock.

E. Franck Lee, associational director, has announced an interest-

ing and inspiring program for the two-hour session. Joseph Allman, associational chorister, will have charge of the music, which will include a vocal solo by Mrs. E. Franck Lee of Clinton. The devotional period will be conducted by the Rev. Charles A. Webb, pastor of the Flora Baptist Church. Interesting highlights of the Fifth Southwide B. T. U. Conference, which was held in Memphis last week, will be given.

The keynote message of the meeting will be delivered by Dr. E. B. Thompson of Mississippi College, who has been in demand throughout the state for young people's conferences and assemblies. His message will contain much of special interest to young people, with emphasis on the need for trained leaders among the youth of our nation.

Everyone interested in B. T. U. work is urged to attend.

—BR—

The Lottie Moon offering for Foreign Missions from the Clinton W.M.U. has gone to \$350, probably the highest ever attained.

Mississippi Baptist Comparative Figures

FROM 1915 — 1940

Mississippi Baptists Have Done It!

Mississippi Baptists Can Do It!

Mississippi Baptists Will Do It Again!

Do what? Give of their substance—the Lord's money—generously, in the support of all Causes dear to the Heart of Jesus!

Date	Co-op. Prog.	Designated	5 M Club	Total
1915	100,470.93			100,470.93
1916	103,207.22			103,207.22
1917	117,330.95			117,330.95
1918	160,984.06			160,984.06
1919	200,044.11			200,044.11
1920	699,994.91			699,994.91
1921	539,303.29			539,303.29
1922	387,913.96			387,913.86
1923	475,216.45			475,216.45
1924	402,829.04			402,829.04
1925	330,057.42	32,349.92		362,407.92
1926	282,982.56	50,703.57		333,686.13
1927	275,146.78	41,730.88		316,877.66
1928	278,089.49	48,190.69		326,280.18
1929	217,014.98	96,839.41		313,854.39
1930	206,067.41	135,714.87		341,714.87
1931	141,097.15	119,390.31		260,487.46
1932	101,526.76	80,457.68		181,984.44
1933	62,528.73	37,730.75		100,259.48
1934	82,396.55	75,405.38		157,801.93
1935	81,293.56	100,885.02		182,178.58
1936	93,025.60	76,144.47	33,444.91	202,614.98
1937	100,415.24	73,584.20	31,807.36	205,806.80
1938	101,320.56	69,442.54	23,991.35	194,754.45
1939	103,920.72	59,741.21	17,178.87	202,692.45
1940	118,266.14	93,895.08	37,448.36	249,609.58

Mississippi Baptist Convention Board

Box 530

Jackson, Mississippi